

FEB 23 1922

# *The* CHRISTIAN CENTURY

*A Journal of Religion*

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Is the Social Gospel  
a Gospel?

By William S. Mitchell

Religious Advertising That  
is Different

By Guy Emery Shipler

Is Germany Repentant?

By George Stewart, Jr.

The Disciples New Creed

An Editorial

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Fifteen Cents a Copy—February 23, 1922—Four Dollars a Year

# Does Your Church Sing This Great Hymn?

Try it on Your Piano—Read it thoughtfully—Watch for Another Next Week.

## NIAGARA L. M.

RICHARD WATSON GILDER, 1903

ROBERT JACKSON, (1840— )



1. God of the strong, God of the weak, Lord of all  
 2. In suf - f'ring thou hast made us one, In might - y  
 3. Teach us, great Teach - er of man - kind, The sac - ri -  
 4. Teach thou, and we shall know in - deed The truth di -

lands and our own land, Light of all souls, from thee we  
 bur - dens one are we; Teach us that low - liest du - ty  
 fice that brings thy balm: The love, the work that bless and  
 vine that mak - eth free; And know - ing, we may sow the

seek Light of thy light, strength from thy hand.  
 done Is high - est serv - ice un - to thee.  
 bind; Teach us thy maj - es - ty, thy calm.  
 seed That blos - soms through e - ter - ni - ty. A - men.

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Think of being  
able to sing the So-  
cial Gospel as well  
as to preach it! The  
Social Gospel will  
never seem to be  
truly *religious* un-  
til the church be-  
gins to sing it.

\* \* \*

Note the beauti-  
ful typography of  
this hymn: large  
notes, bold legible  
words, and *all the  
stanzas inside the  
staves.*

# The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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## EDITORIAL

### Playing Hide and Seek with the Voters

THE old fashioned game of hide and seek is in vogue once more. The congressmen are trying to find the wily voters, and tag them. The rewards offered are of wide variety. In a wet city, the congressman proposes to vote for a nullification of the constitution of the United States so that the crowd that still hankers for booze may not be disaffected. Of course he has to calculate on a certain sheep-like obedience to party standards on the part of the church crowd or he would hardly dare to make such promises. Another group of congressmen are keenly interested in a bonus for the soldiers. It is not humanitarian feeling on their part, or they would plan to vote for something that would be socially helpful to the young veterans of the nation whom we all held in high esteem. The ordinary congressman does not care who carries the burdensome taxes if only able-bodied young men may have a little easy money to spend next year. A statesman would plan to encourage education and home-making among the young men who defended the flag, rather than to throw out for votes a bait that has no social significance. Of course each congressman is quite willing to vote a higher tariff wall to protect such infant industries as the steel trust and other impoverished industries. The tariff will once more be the political football of the nation instead of the object of serious study by economists. The times never more clearly indicated the duty of religious people to become political independents. It is well enough to possess a political tradition, but it is far better to have a set of political principles, and to vote for these principles, no matter what party name is at the

head of the column. This year church folk should sternly rebuke the men who would nullify the constitution of the United States. They should resist forms of taxation that lay an unequal burden on the poor. Particularly should they be on the alert to withstand the efforts of the jingoists who are not all abashed by recent events.

### An Expensive Imperialism

SOUTH America has for many years watched certain action of the United States government with apprehension. The feints against Mexico have always been disquieting. The virtual control of the politics of the Central American states has seemed to those Americans who live on the other side of the equator an unwarranted interference. While the freeing of Cuba was acknowledged to be altruistic, the taking of Porto Rico seemed to them to offset this. A long time ago an after dinner speaker somewhere in the United States indulged in spread-eagle patriotism by predicting that one day the American flag would wave from pole to pole. Few of us in the United States have ever heard of the incident, but the report of it comes from South America. All over the southern hemisphere this story continues to be told until this day. The latest act of aggression on the part of the United States is in San Domingo and Haiti. Here the gravest administrative abuses have grown up under the pretense that we were teaching the black men of these republics the art of government. The next Pan-American Congress will be held later in this year. At that congress the American delegates are sure to be asked some very embarrassing questions. The solidarity of the western hemisphere is a goal worthy

of many sacrifices. It cannot be achieved without careful statesmanship. There are five thousand Latin Americans studying in American colleges and universities. Thousands of North Americans are going to the south to sell our mechanical products. There is prospect of a commerce and a friendly interchange of spiritual goods that is very attractive. At this moment the finest cooperation is being set up between American missionaries and the government agencies of South America. To sell the friendship of a whole hemisphere to satisfy our oil kings and our commercial brigands in the weaker states is a suicidal national policy. Our program in San Domingo should be one that could command the wholehearted approval of the Latin nations.

### Reactionaries Fight Education

**D**ENOMINATIONAL schools are having a hard time of it these days with threatening deficits on one hand, and, on the other, reactionary critics hampering every effort of the colleges to get themselves on a sound footing. Eureka College in Illinois was last year offered \$135,000 by the General Education Board conditioned on enough more being secured to make \$400,000. This announcement was received with joy by the college constituency. Early in the campaign to meet the terms of the conditional gift, the college was attacked by a Baptist of the "fundamentalist" group, Dr. W. B. Riley of Minneapolis. The latter charged that the General Education Board was engaged in an insidious propaganda in behalf of theological heresy. Covetous men who had wondered what their excuse would be when approached by solicitors have been only too glad to believe the reports which had their origin in Dr. Riley. Those who know the situation and know how moderate are the views held by Eureka teachers find the situation ludicrous, even though exasperating. Meanwhile it is interesting to note just what this campaign of obstruction accomplishes. Were it possible to cause Eureka college or any similar school to fail, the present students and the potential student body of the future would not go to Moody Institute or to the institution carried on by Dr. Riley. They would almost certainly go to one of the state universities, or to some other independent university. Here they would face the facts in science, history and literature, often not tempered by a teacher who had a genuine interest in interpreting the place of Christianity in the modern conception of the world. How do men of the Riley school of thought imagine that they are benefiting the youth of the country by their course of weakening public confidence in our Christian colleges?

### The Evangelization of Children

**C**HILDREN are the hope of the future for the church. The older historic communions have recognized this in their insistence upon catechetical instruction, even though they have not been enough in earnest in the matter

to make their catechisms over in the light of our modern knowledge of the child mind. Protestantism has succeeded amazingly in bringing children under Bible instruction, and failed signally in harvesting upon this colossal enterprise. It is an astounding fact that up to a few years ago the average Protestant communion had no other idea in winning children to Christ than by means of a big emotional decision day. It is less than five years since the Methodists produced a manual for the use of their ministers in guiding children into the church. Most other communions have no manual, and their ministers too often follow the rule of chance. In the ordinary evangelical home there is a reaction against decision days. The parents are saying, "Let the child grow up and then choose a religion." It is like saying, "Let the child grow up and then choose a country." Things do not happen that way in human life. The home needs to be won to a cordial cooperation with the evangelism of children, and it can be won when once it is possible to announce that the churches are really producing in the child life a result to merit the hearty approval of real friends of children. The children can be won to a sympathetic understanding of the aims of Christ in the world. Their loyalties can be enlisted in his sacred cause. They can be made to appreciate what the dedication of a life to the service of God really means.

### Death of Springfield's "First Woman"

**A**S extraordinary a woman as the middle west has produced was Mrs. Catherine F. Lindsay of Springfield, Ill., who died on February 1. Her influence extended throughout the church life of Illinois in all denominations and was national in its scope within her own, the Disciples, denomination. Though often called to devote her talents to some far-stretching general organization, either in an executive or didactic capacity, Mrs. Lindsay's genius was devoted to an intensive cultivation of the field with which she had immediate and most intimate contacts. Thirty years ago she organized the women of the Springfield churches into a "Missionary Social Union." Down to the time of her death she was its president. Two ideals loomed continually before her, whose interpretation she was ever making through the quarterly meetings of the Union, and the numerous study classes that grew out of it: the Christianization of the world and the unification of the church. With an intensity of spirit that was excelled only by the lucidity and vigor of her intellectual apprehension, she gave to the entire religious and cultural life of central Illinois, a leadership that was incomparable. Not the least remarkable fact about Mrs. Lindsay was the life-long growth of her mind. Beginning her public career with conservative convictions she reflected in her later views the vision that has been progressively defining itself in the heart of the present generation. The petty things of sectarianism fell away and her mind gradually assumed the mould and manner of catholicity. She gave a daughter, Mrs. Paul Wakefield, to the mission field. Her distinguished son, Vachel Lindsay, the poet, and another daughter survive her.



## The New Eloquence

IF the average man, trained in the manner of our schools, were asked to name the greatest oration which has fallen from American lips he would doubtless say, Webster's Reply to Hayne. Lincoln's address on the battle-field of Gettysburg was a greater human utterance, but we rarely or never call it an oration. It is the "Gettysburg Speech,"—by which we do not mean to detract from its greatness, but rather to admit that oratory may not compass all of the elements of greatness in speech.

There has been a decline in Webster's type of oratory, and if the plain layman wishes to know why, he need only re-read his Reply to Hayne, commonly thought to be his greatest effort. Its delivery must have been enormously impressive. An eminent Briton remarked, on the occasion of Webster's visit to England, that no mortal could be as great as Mr. Webster looked. One can readily imagine the crowded senate chamber, the strained attention of the listeners, and hear again through the silent print the sonorous voice. One can feel the majestic poise of the man even in the reading. The magnificent periods roll out in a deluge which overwhelm so ordinary a person as the Senator from South Carolina.

But it takes more than manners to make the orator. And many of the manners of this effort are repugnant to the senses of today. Its great theme alone saves this deliverance from the oblivion into which most political oratory has fallen. The plea for the preservation of the American union is perennially fetching. Liberty and union are two such volatile as well as vital substances that the wedding of the two will always be as thrilling and romantic as the love note in fiction. Webster consummated the banns in masterly fashion, and the oration can never die. But the manner and method have passed, or are in the way of passing, and ought to pass. For an orator of today to practice them is to throw himself into the class with Vardaman and Jim Reed. What drew many of the auditors to the crowded senate chamber was the realization that a scrap was on. The debate took the form of a personal encounter, and it was already developing into a sectional strife. Reason and truth cut less and less figure as the contest progressed, and passion and self-interest and malignant tricks of forgeries took the center of the stage.

Six and a half pages of the opening of the speech of the "Reply" are taken up with the mastiff's growl over the lesser canine's barking. "Honorable gentleman" is interlarded everywhere throughout the oration in reference to an opponent with whom the orator figuratively wipes the floor. And, in the introduction, he finally warns his foe that, while the speaker is a man of self-possession, and trusts he will not be "betrayed into any loss of temper," yet, if provoked too far into crimination and recrimination, "the honorable member may perhaps find that in that contest there will be blows to take as well as blows to give." Throughout the long speech there is abundant opportunity for those so disposed to enjoy the fight. There are pages upon pages of flinging sectional taunts, until the dispassionate reader cries a plague upon both South Carolina and Massachusetts for their mutual pugnacity.

If this is true eloquence then there has been a decay. The pulpit has suffered even more notably than has the forum. The homiletic eloquence of earlier generations, whose decline many thoughtlessly deplore, partook of similar quality with the political vituperation and personal or sectional encounter which passed for oratory. Debates between eminent sectarians were common enough, and drew the largest crowds in the assumed interests of religion. In an isolated town of the southwest a short time ago, two ministers of rival denominations indulged in the sort of debate which was thus once common. After the affray was over, one church went to pieces completely, and the minister left town. The other minister disappeared shortly after, and the church languishes. The laymen may still display a morbid curiosity in that kind of homiletic eloquence but he does not care to support churches which live off it, or assume to sponsor it.

How much the eloquence even of Beecher gained its appeal from similar considerations has not yet been estimated. Not long ago in the midst of a historical discourse in Plymouth Church of Brooklyn, Dr. Hillis, while describing a dramatic occasion in that church during the sixties or late fifties of the past century, pointing to the left of the pulpit, explained, "And just then a brick came through that window over there." The speaker on this particular occasion chanced to be Wendell Phillips. But Beecher, the regular incumbent of that pulpit, gained much of his fame through brick-bat oratory during times when brick-bats flew thick and fast. Not his rollicking humor nor his incisive biblical interpretations were sufficient to explain his contemporaneous fame. His utterances scarcely entitled him to a fame in other generations apart from his seizure of the imagination of his contemporaries. When he visited England and won to his faith turbulent audiences assembled initially to mob him, he was the ambassador of a great idea, but his eloquence took on the belligerency of the age as well as the courage and good humor of a rare spirit.

How essential is belligerency to great oratory, as our standards have gauged greatness? If we shall answer the question intelligently and sincerely we shall probably have fewer tears for the passing of eloquence held in esteem by generations who gloried in the masterfulness of the forum or of the pulpit. The pulpit which made capital of such passion either in the interests of sound theology or in the flaying of dissenting sectaries, has undoubtedly lost its power. Audiences will not assemble and listen to discourse of that character. There are other types of oratory for which they have as little use, so that the way of the preacher is beset with interrogations and doubts. But even though strong speech to massed congregations must pass entirely, it may well be discarded if it must be fired by the kind of passions which inflamed this eloquence of a former age.

However fleeting may be such oratory there is an eloquence of the heart and of enriching experience which can never pass, and which is coming more and more into its own. This sort of eloquence may not succeed so well in swaying large masses of people assembled in one enclosure. It certainly ought not to try to do so by resorting to any

of the trickery of the "old school" of oratory. To sweep a mass of men with spellbinding emotional appeal is not good religion, nor is it true statesmanship. If war is wrong then a challenge to fight, or the fiery answer to such a challenge, is a prostitution of oratory. Lincoln's majesty of character is nowhere more grandly revealed than in the temper of his Gettysburg speech, that address which we do not think of calling an oration, but which is the most human utterance eminent American ever spoke. The occasion was thought by most to call for oratory, and contemporaries would have acclaimed the Websterian type. They planned for and got that type in the oration of Everett on that very occasion. His grandiloquent effort was roundly applauded by the assembled multitude, while Lincoln's brief and dispassionate remarks passed without a hand-clasp, the audience being so surprised by its brevity and lack of passion, or else being unconsciously overawed by its simple majesty, that they stood or shuffled in embarrassed silence. Yet that kind of utterance lives and grows in eloquence with every passing generation. Perhaps the time and the conditions will never come when it will be acclaimed as oratory. Perhaps oratory is in decay because it deserves to decay. Perhaps a world which is wearied of incessant wrangling, and of the belligerent spirit which prompts it, is permanently out of sorts also with forensic arts which both express and foster that spirit. Perhaps we ought not to bring great assemblages of people together to have their passions played upon by pugnacious masters of word and gesture and seductive logic. Perhaps the kingdom of heaven will be more truly and more rapidly advanced by inducing people to think than by working them up to clamorous assent to what almost any trickster of the platform may for the moment convince them is the truth. Perhaps a thinking, working, serving church will prove a more eloquent testimony to the saving truth of God than will a church which stakes its all, or even its most, upon docile attention to what masterful pulpитеers declaim as the divine revelation.

## Let the New Creed Be Enforced

**I**F the creed adopted by the board of managers of the United Christian Missionary Society is to stand, there is only one honorable course for the society to pursue, and that is strictly to enforce it. The creed was expounded in an editorial in *The Christian Century* two weeks ago. It is printed at the head of our correspondence section in this issue. It is the most clean-cut and unabashed effort to bind the Disciples churches, ministers and missionaries to a formula of theological opinion that has ever been made by any official body representing the entire denomination. The full significance of the action taken by the board will appear only to those who are aware that the historic genius of the Disciples has been the conviction that human creeds are schismatic. The assumed right to formulate creeds and to bind them upon men's consciences has from the days of Thomas and Alex-

ander Campbell been regarded as one of the structural factors responsible for the breaking up of the body of Christ into innumerable sects.

Nor have the Disciples held this view as a principle of churchmanship only; for it has been their deeper conviction that the binding of a human interpretation of the Scripture upon the church or any section of the church was essentially a usurpation of the prerogative of Scripture itself, and hence a froward and impertinent invasion of the realm of divine sovereignty. "Where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent"—this has been one of the most popularly used apothegms to define the mutual limits of human and divine direction in Disciples church life. The motto is not always easy to apply, it has its own inherent ambiguities; but there never was a case in which its application is more clarifying than in the matter of the proper procedure when unimmersed Christians present themselves for membership in Disciples churches. The New Testament is absolutely silent on the subject. Therefore "we" are to be silent, granting to each congregation of Christians the right to adopt a procedure in harmony with its own understanding of the mind of Christ. Clearly such an issue never presented itself to the New Testament church. According to Disciples and Baptist understanding of the New Testament church the only form of baptism practiced was immersion. There were therefore no unimmersed Christians to deal with. The problem is without the faintest help either from a "Thus saith the Lord," or a New Testament precedent.

The resolution adopted by the board of managers bases itself upon "the teaching of the New Testament as understood by this board of managers," but the board offered not a scintilla of New Testament teaching to support its creed. Nor can it do so. All the scriptures it might quote in support of the practice of immersion are irrelevant. Neither the mission churches on the foreign field, nor the churches at home which have adopted the practice of receiving unimmersed Christians into fellowship desire to practice baptism by any other mode than immersion. They show no signs of a change of conviction with respect to immersion, but they have reached the point in the developing spirit of Christian fraternity where they can no longer in good conscience insist upon the rebaptism of one who has been inducted into Christ's body by some other mode. It is not baptism that is in controversy; it is rebaptism. And there is no dogma in this day of deepening fellowship among Christ's disciples that is more repugnant to earnest seekers after Christian unity than the dogma of rebaptism. It eats the heart out of fellowship. It nullifies where it does not wholly inhibit the impulse toward unity. It is the quintessence of sectarianism, and no headway can be made in the gracious enterprise of uniting the broken family of God until this dogma is rooted up and flung away.

It is because of this vital relation of the rebaptism practice to sectarianism that the opposite practice has come to be called "the practice of Christian union" in the local church. No advocate of the more generous procedure imagines that with its introduction the goal of unity is

already attained. There will remain much ground yet to be traversed. But a long stride will have been taken toward unity when this sectarian obstruction shall have been left behind.

In face of the great repugnance with which Disciples of more generous impulses regard the creed adopted by the board of managers, The Christian Century holds that the only honest course for the board now to pursue is to act upon their resolution. There are times when it is possibly defensible in ethics to resolve and then fail to act. But a situation has grown up in this communion which makes moral integrity more important than orthodoxy, more important even than the ideal of Christian unity. This resolution is only one of similar but less unambiguous resolutions adopted at other times by various Disciples organizations. None of these has been enforced. They were adopted as sops to Cerberus, and never acted upon. The latest instance, prior to the present one, was the so-called Medbury resolution adopted by the General Convention at St. Louis nearly two years ago. It provided that the officials should make an investigation of the practices and convictions of the foreign missionaries on this same subject, giving them the opportunity to indicate their opposition to open membership. If they could not conscientiously sign on the dotted line they would understand that their support would thereby automatically cease. This resolution, while adopted, was never acted upon. We believe a more wholesome condition would have obtained today if the board had undertaken in good faith to act upon it. Its nullification by inertia gave occasion to the present just charges of bad faith which the reactionary critics are hurling at the United Society.

The truth is that in recent years the Disciples official mind has become accustomed to playing fast and loose with its own convictions. Thoughtful observers of Disciple procedure cannot help wondering whether in adopting the present course the board of managers was not again playing fast and loose with its convictions. Knowing the personnel of the board as we do, we are amazed that Dr. Chilton is the only member who seemed prompted to take radical action to voice his protest against being committed to a formulation of New Testament teaching which many of his confreres on the board know as well as he is not New Testament teaching. The greatest danger in the present issue is not theological reaction, but moral disintegration. An ethical obscurantism is inevitable where convictions of truth are played with in the fashion that has been growing upon the Disciple official mind for nearly two decades. Rev. Mr. Sweeney, the author of the resolution with its creedal core, says it is irrevocable; that it is as impossible to reverse it as to reverse the eighteenth amendment. It was a great achievement of this brilliant strategist.

Very well—let it be enforced! Let every secretary and minister and missionary in the employ of the United Society, at home or abroad, be given the privilege of declaring that he is in "sincere accord" with this creed and the policy based upon it. It is hardly sufficient to say that one is in accord with it because it is the mandate of the board and one must bow in obedience to the will of the

board. He must, according to the resolution which has already pledged him in advance, be in "sincere accord." That is to say, he must have some positive conviction on the subject quite apart from the authority of the board of managers, and quite apart from what he conceives to be the present state of opinion in the denomination. His accord to be "sincere" must register his own individual conviction in opposition to receiving unimmersed Christians into fellowship.

And if the board fails to take action in this direction it would hardly seem that a missionary's conscience could accept with indifference the pledge that the board has made on his behalf that he is in "sincere accord," unless he really is. The burden of initiative rests with each missionary to make it clear by his silence that he is in such accord or by his candid confession that he is not. It is hard to imagine by what sort of casuistry any other course of conduct may be devised. Whatever consequences of personal inconvenience or injury to the practical work result from this procedure, we hold that they cannot begin to compare in seriousness with the moral consequences that will result to the Disciples of Christ from the continuance of the state of untruth in which the United Society has allowed itself to become entangled.

And there are yet other aspects of this situation. The moral obligation rests not upon the missionaries and secretaries alone, but upon every member and congregation of the entire denomination. The United Society is the only agency through which Disciples churches and individuals may with confidence make their missionary and benevolent offerings. All such churches and individuals will be thrown back upon the question as to how vitally an action like this affects the ideals which lie at the root of their missionary motives. Do we give to missions just to be giving? Or do we give because the agency through which we give and the missionaries whose service our gifts support are fostering the ideals in which our hearts are enlisted? Every church must now ask itself whether it wants to propagate a form of Christianity underwritten by an unchangeable creed. As a church of Disciples, will it have the same passion in giving to a missionary society which has closed the Holy Scriptures and written into its constitutional law an interpretation of the scriptures as "unchangeable as the eighteenth amendment," and therefore impenetrable to any further light that may sometime break forth from the word of God?

This sort of speech would sound strangely familiar in Disciples ears if we were applying it to the so-called "creed-bound denominations," but it will be poignantly irritating in its application to the Disciples themselves. Yet it is no less vital and crucial an issue that the denomination faces. The issue is not the practice or non-practice of open membership. The issue is whether or not the board of managers has the right to fix upon the churches its own private interpretation of the New Testament. It is not a question of closed or open membership; it is a question of a closed or open New Testament! Is there no alternative for those who believe that the Bible is able to take care of itself without authoritative creedal interpretation, except to support a missionary or-



ganization which has decreed that its own creedal interpretation of the New Testament shall be sincerely accepted by all Christian laborers whom it has in its employ?

If the creedal resolution cannot be rescinded, we hold that the best way to find an answer to these questions is to let it be seriously enforced.

## Water in the Bath Tub

### A Parable of Safea the Sage

SIX days I labor and do a part of my work, and on the seventh I rise and work a little harder. And on the morning of any of the six days I stand in my Bath Room, and set the water to running, and it Runneth Slowly.

And I know the reason. For my neighbors also rise early, and swallow their Breakfast, and they run to Suburban Trains that convey them unto the City, where they buy and sell and get gain. And on the six days they leave the Hay at about the same time that I emerge. And I have a Vision of my neighbor on the right hand getting into his Tub, and my neighbor on the left hand doing the same.

Yea, and I know that my neighbor across the street and his wife, and his son and his daughter all take a morning plunge; and my neighbor around the corner, and his wife and his son and his daughter and his man-servant and his maid-servant and the stranger within their gates are all lined up at the Bath Room door.

But on the Sabbath Day, I have a vision of my neighbors taking an Extra Nap, they and their wives and their sons and their daughters and their man-servants and their maid-servants and the stranger within their gates. Therefore on that morning doth the Cold Water gush forth as it were a fountain, and the Hot Water as a Geiser. And I have abundance of water.

And I know that I can have the Same Felicity on any day of the week when I choose to rise an hour more early in the morning.

And the same is a Parable, yea, and I will make a Parable of it. And I will say unto men, If there be in life any good thing which thou desirest, and which now is forbidden thee in any large degree because it must be shared with all thy fellow-men of average ability, emerge then from the bunch of them that line up among the average: yea, rise thou a little more early in the morning, and that which thou desireth, if it be lawful and right, go after it and get it.

For the men who have attained more in this life than their competitors have largely been they who arrived at success while average men were taking their last nap, or yawning for admission to the Bath Room which was Already Occupied.

Many men of genius have I met, and the secret of success for the most of them was an Alarm Clock set an hour ahead of the Bunch.

## VERSE

### Shackleton

YOUR goal was not some island of the blessed,  
A zone of gardens, sweet with pink and chrome;  
You had no thought to find at last a home  
Where you might pause, by labors unoppressed:  
Fearless and strong, you set upon your quest;  
Ice-fanged the ways that lured your dauntless ship,  
Endless the night that held you in its grip,  
But stout the heart that beat within your breast.  
Your sires were Northmen, sturdy viking soul;  
You rode the icebergs as a summer sea;  
Their crystal peaks, their cold, strange mystery  
Lured on and on—then death revealed your goal:  
You dropped your anchor, dared the ghastly shade,  
And faced your Captain, calm and unafraid.

THOMAS CURTIS CLARK.

### Winter Joys

UPON old Winter's face I cannot look  
But I do see a rosiness below;  
However deep is piled the drifted snow,  
Visions I have of singing bird and brook,  
And flowers in every sunny forest nook;  
So feel about me winds of Elfland blow,  
And feel within my pulses come and go  
Great joy, as when we read a golden book.  
I often think that if forever we  
Beheld the rose its loveliness were naught—  
No more to us than any common weed;  
But let us lose it, lo! in memory  
Reborn, within the gardens of our thought,  
It fills the soul with all the joy we need.

CHARLES G. BLANDEN.

### Omnipresence

ONE on the field of battle,  
One in a friend's warm heart,  
One in his laboratory,  
One in a poet's art,  
One in a life-long sorrow,  
One in the plow-turned sod,  
One in the eyes of a little child—  
But all alike found God.

FREDERICK HALL.

### "Not Far From Any of Us"

GOD is a vision seeking eyes,  
A way that is set where no path lies,  
Scattered parts that dream a whole,  
Soul love that cries for soul,  
Spirit asking form in all,  
Will that gropes for hands, a call,  
Imprisoned yearning, truth unthought—  
God is a destiny unwrought.

WALTER H. ABELL.



# Is the Social Gospel a Gospel?

By William S. Mitchell

IT IS the fashion, in our time, to speak of the social message of Christianity as "the social gospel." But is it really a gospel? That word has had rather a distinctive meaning through the Christian centuries. There is in it all the glad news of Christianity's Christ, the hope, the joy, the deliverance, the passion, the fervor of Christianity in flame. In using the word one is conscious of overtones of great spiritual victories and undertones of personal religious experience. The word's backgrounds are the spiritual awakenings of Christian history, those under Luther and Wesley and Whitfield and Edwards and Finney and Moody. Is there anything like this in what we call the social gospel? Is it truly an evangel or merely a Christian philosophy? Is it a message from God or merely a social theory? Is its end social salvation or merely social reconstruction?

If the truth be known it is such questions as these which are holding many men aloof from this great new movement in Christianity; men of social sympathies, responsive to the human needs of our hour and yet for whom the distinctive gospel of Christianity is still purely individualistic. Hundreds of such men find their hearts warming toward this new and mighty passion which is discovering itself in modern Christianity and yet are secretly fearful lest its acceptance may prove to be the forsaking of the central message of their faith. Is the social gospel then, in this evangelical sense, a real gospel?

## THE SOCIAL WORD OF GOD

The thing which is new in the social preaching of our days is the profound and prophetic consciousness that this message is the word of God. It is this consciousness which is putting new passion into social preaching and new fervor into the preacher's heart and new responsiveness into the hearts of his hearers. Like Israel's prophets the modern social interpreters of the gospel feel profoundly that they are truly declaring God's very word to the men who live in their day. Sluggishly the conscience of Christendom is beginning to stir uneasily under the prodding of these new and impetuous prophets of a new day. Vaguely the materialistic forces are beginning to be aware that a new champion is in the field. Angrily bestirring themselves they have already bludgeoned a foe or two into silence and have issued their warnings to others but the annoyance continues and increases. Force is proving a failure in silencing these spokesmen for humanity who dare to speak boldly and who claim the authority of God for the things they say.

Is this thing which men are beginning to preach everywhere really God's word or is that merely an obsession on the part of those who preach it? One of those mad hysterias after war? A mere wave of emotionalism? Or is this thing truly a new revelation from God himself and are these men genuine prophets?

The claim of the social gospel to be truly a gospel rests surely on its ability to answer this first demand whether its message be of God, or merely of man. And the Book

corroborates the claim, in truth more strikingly than it sustains the claims of that which we have always known as the gospel. Amos and Micah and Isaiah sound strangely modern to a present day sermon taster. The things they were preaching against in their ancient day are largely the things men are preaching against in our day. The new note now appearing in the social message of Christianity, its identification with the will and word of God, is the ancient and recurring note of the prophets. It is with the same prophetic fire and passion and fearlessness that men of today are making known the will of a righteous God. From social sympathies and social service we have advanced to social reconstruction and that in the age-long spirit of Christianity which seeks to bring the whole of life and the whole of the world under the sovereignty of God.

## CAN SOCIETY BE CONVERTED?

That which we have always known as the gospel founds its message supremely upon the New Testament revelation and finds its power in the saving act of Jesus Christ. Is there anything of this in the social gospel? The question is pertinent, for history shows that the prophetic preaching of social righteousness was apparently without the power to save Israel and Judah from their sins. The total of its accomplishment was the creation of a tiny group of true Hebrews, lovers of Jehovah and followers of righteousness, whom God preserved as his means of redeeming the chosen people. In contrast the whole of Christian history reveals a power which can change and redeem and transform the life of evil wherever that life is encountered. Is the social gospel a power like this? Can it convert and save and transform by a force within it which comes from God?

The crux of the problem of society, as modern Christianity sees that problem, lies here. With all our preaching of the social gospel have we actually the power to change a society which is still largely pagan into a truly Christian society? We know what is wrong with our world, and that Christ must set it right, but how is this setting right actually to be done? How can a modern city, or a modern nation, or a modern social class be converted and become Christian? If the social gospel is truly a gospel it must accomplish this miracle. Can it do it?

Any real change which is to be wrought in modern society must be deeper than mere externals. It must go farther than merely an economic revolution, a mere restatement of social principles, a mere reconstruction of social ideals. It must affect those deeps of the human spirit which are the source of all this social world. The social structure is incredibly slow in its building and is cemented by time and sanctified by custom. It is well nigh impossible to destroy it. The ravages of war utterly removed many a town of France, razed its walls and pulverized its stones, but the guns left intact the invisible structure of its social living. Housed in new buildings erected upon

streets straightened, living under new and sanitary conditions, the old social structure still persists. Old customs, social habits, economic ideas are sanctified by age, reinforced by unconscious selfishness and buttressed by class feelings we never knew we possessed. Only the dynamite of tremendous moral conviction can stir these hoary foundations and upheave them that others may take their place.

#### SOCIAL SIN

This much the social gospel is actually achieving through a new and swiftly growing consciousness of social sin. There is coming a new moral conviction to the folks who call themselves Christian—the conviction not that certain practices and attitudes here and there are wrong but that the whole social system in which we live must be reconstructed in accord with the Christian conscience. The social gospel is creating this conviction of sin, and any message which is able to create a conviction of sin affecting the very bases of social living is surely proclaiming a new gospel to the world.

The final test of any gospel is this, whether, having brought men to penitence for their sins, it is able to deliver them from the sins it has revealed to them. Can the social gospel do this? It has made known with increasing clearness and deepening conviction the unchristian character of modern society in its practices, its ideals, its attitudes, its very basal principles. It has brought men to see that these things are sins against the Almighty God, sins for which men must ask forgiveness, sins from which mankind must be delivered if God's will is to be done upon earth as it is done in heaven. Can the gospel which has accomplished these marvelous things in a materialistic society go any farther? Has it any dynamo apart from the recognition of the truth of its condemnations? Is there in it a power, yes, a supernatural power, which can free modern society from its sins and save it for the kingdom of God? Can the social gospel literally save social sinners and a sinning world?

Years ago, discussing this very question with Professor Harry F. Ward, the advisability of special meetings for this type of social evangelism was considered. If the writer is not mistaken, at one time Dr. Ward held several meetings of this description, devoting one week to individual evangelism and another to social evangelism. In much of the discussion of social evangelism there has been latent the idea that this was a different thing from individual evangelism. In these days there is a growing conviction that there are not two processes by which men attain the will of God, one by which they attain his will for their inner and personal life, and another by which they attain his will for their outer and social living, but that the processes are identical; in fact that any evangelism which is worthy of the name *must* transform the whole of life, inner and outer, personal and social, into conformity with the will of God.

#### ANOMALY OF CONVERSION

The anomaly of a conversion which attains an individual experience of God and utterly fails to touch and

transform the social living of men has become unbearable in this day when social sin is coming to be seen so clearly. The inconceivable separation of individual living from social responsibility making it possible for the same person to enjoy a devout and holy religious experience and at the same time in his social practices commit sins in violation of the most fundamental Christian principles must end. It must be made impossible for a soul to commit itself to Christian decision and continue such social practices as for it to continue living in personal sin. If there be in fact such a thing as social sin then, for the individual, it is a matter calling for repentance and forgiveness as surely as individual sin.

An enlightened Christian conscience has become uneasy under spiritual standards which allow a man to be transformed privately but leave him still a social sinner. We are becoming impatient with the religious experience of individualism which utterly divorces itself from the moral demands for Christian social living. We are not converted by compartments. A saved man must be a saved life in all its relations or become an abnormality or a hypocrisy in the blazing light of the modern Christian conscience. When the conviction of social sin is fully established by the enlightened conscience it must take its place with all other things counted sin in the moral transformation of conversion. It is probable that the great appeal of Christianity for tomorrow will be its appeal to men to identify themselves in all the relations and responsibilities of life with Jesus Christ.

#### A DYNAMIC NEEDED

Can the social gospel so appeal? Can it bring in the place of the old, self-centered, indifferent life a new life as visibly changed in motive, in ideal, in dynamic as the best of the old individualistic evangelism? The hour is ripe for a new mysticism which must go hand in hand with the social gospel and furnish it with the supernatural dynamic by which it may effect its transformations of life. Frankly, if there be no such dynamic, if all that the social gospel can do is merely to change the ethical thinking of men our task cannot be accomplished. This will be increasingly clear as the social gospel comes to close grips with those great superpersonal forces of materialism which even now withstand it. We have already had a taste of that struggle in the reaction from the steel strike report. However Christian, in an individual way, the individual members of these vast corporate social personalities may be, the personalities themselves are not Christian. Their fighting ground is established by centuries of custom, by all the sanctions of habit and privilege and way of thinking. Even to question the right to it is to threaten the social sanctities. They are entrenched with all the ramifying system of the money and political powers and the control of these over the very thinking of men. They have at stake the things for which this present world will fight the hardest—privilege and power and money. "This kind goeth not out save by fasting and prayer!" "Verily we fight against principalities and powers!" It will take the power of the living God to deliver men and to deliver social groups and classes from

these powers of sin. We have been so in habit in our later thinking of discounting the supernatural and its part in our social achievements that we have come to reduce the coming of the kingdom to a merely educational process whereas the very desperateness of the struggle before us must make new and mighty demands upon God. The man who does not see that this thing in which we engage is to be the great spiritual struggle of Christian history is blind to the nature of its facts and to the source from which deliverance must come.

#### THE GROUP CONSCIOUSNESS

The most interesting phase of the vast social transformation we are about to witness will be that involving the social group and its conversion, if we may term it so. Not only must we bring individual men and women to new and Christian ideals of social life but we must literally redeem great social groups—corporations, classes, communities, nations, races. The group consciousness has not played a very large part in our later religious conceptions of sin and salvation. During the war, on the day set apart by the President as a day for penitence and prayer, the writer searched his particular denominational hymnal through from cover to cover to find appropriate hymns—and could not find them. He was not alone in this experience. Hymns expressing individual and personal contriteness for sin there were in plenty, but not one confessing the sin of the nation, of the group; and yet it was with this conception precisely that the prophets had most to do. Not until there comes a new consciousness of social guilt as well as social sin will we be able to reach the seat of the disease which is threatening the destiny of our modern world.

Strangely, in message and method, we are being driven back to the prophets. There we will find how we may reintroduce the lost consciousness of group sin into religion. It can come only as the prophets knew it, through the identification of the noblest, loftiest moral conscience of the age with the sinning group. As we read we see the prophets sink their flaming souls into the vast, indifferent, sinning mass of the nation. They are not apart from the nation. They are a part of it. Israel's tragedy and Judah's shame are theirs. If the nation go down to sheol they will go with her. The method of the prophet is the only method which will introduce into the vast, indifferent masses of a modern world the spiritual dynamic of God.

#### THE SAVING REMNANT

It is the modern version of the old doctrine of the Remnant. Society must be saved by the smaller group within it which is conscious of both sin and remedy. If social redemption is to be accomplished the Christian must have a part in it, not stand aloof as a bystander awaiting the conversion of the socially unregenerate. He must profoundly identify himself with the sinning group, whether that group be his corporation, his community, his class or his nation. That is what he is in the world for. He is salt, and salt is for saving. He is a contact point with God in a world that knows not God and cares not for God.

Not until the Christian community in a world of sin is conscious of this identification and burdened with its responsibility and crying out to God for the deliverance of its sinning group will deliverance come. It will be out of such spiritual travail and vicarious suffering must come new and vaster spiritual processes which are to deliver our world.

It will not be an easy thing, this gospel for a new day. At present it is militant in its assault upon wrongs so anciently entrenched as to seem a veritable part of the divine plan for the world. But into it, before its evangel is finished, must come all the passionate, tragic earnestness and yearning of the prophets, and of Christ; but the end is sure—this world must become the kingdom of the Christian's prayer. That end will surely come. We, who go into the highways and byways as the messengers of a gospel despised, resisted, hated, will certainly suffer many things for the gospel we preach, but we will help to bring in the Day. In the Day it will be remembered, as in the morning, that there were those who never saw the sunrise but whose faith and labors helped to bring the dawn, and that will be our reward.

## Is Germany Repentant?

By George Stewart, Jr.

"**I**S Germany repentant?" This is the first question anyone who has been in Germany recently will be asked upon his return. If you mean repentant in the evangelical sense, one must answer the question in the negative. If you ask whether or not large sections of the German people are sorry for the war and for their share in it, the answer would be in the affirmative. It is impossible to judge the attitude of Germany or of any nation as a whole because of special sections and classes which feel differently and are in point of fact in different degrees responsible. Our tendency to look upon all Germans indiscriminately as of one mind is a survival of war days.

During the war the peoples of every belligerent nation were victimized by their own propaganda. News was artificially selected. Reports were only partial representations of the facts. Germany conceived of France not as composed of millions of Frenchmen, but as one composite Frenchman which they hated and feared. In German propaganda England was looked upon as one man, cruel, oppressive, and bent upon the destruction of the Fatherland. Russia, Italy, and America were alike personified and hated in the fashion that men despise individual foes. We of the allies in our turn generalized, Germans and all mid-Europeans were typified by one figure. He was here represented in one of our 1918 liberty loan posters. Germany was a big brute of a man with no vestige of civilization or humanity in his features, with bloody boots and the figure of a gorilla. He was the incarnation of murder, rapine, and all horrors. This grouping by all nations of whole enemy peoples into one type, and hating them as one person, has led to false ideas and continues to make difficult the task of those who are seeking to bring about eco-



nomic and political harmony. For purposes of war it may be necessary to seize upon a type and direct a nation's hatred toward it. It certainly makes more easy the task of those who must foster nationalist enthusiasms and hatreds in order to sell loans, get necessary troops and keep the nation geared up to war time tasks, but it does not conduce to accurate thinking, nor to historical precision in viewing the events of recent years.

#### MONARCHISTS NOT ALL ARROGANT

"Is Germany repentant?" The question is impossible to answer by saying yes or no. I talked with many Germans last summer. They included officers and men now in service, ex-soldiers of different grades, working men and women, trainmen, farmers, church leaders, labor leaders, students, professors, an ex-chancellor, and other political leaders. I hazard the following observations, knowing full well that other investigators may have gotten different or even opposite impressions.

First off, one must distinguish between the return of the monarchy and an attitude of unrepentant arrogance upon the part of the German. One will meet many Germans anxious for a return of the monarchy who are sincerely sorry for their part in the recent conflict. They maintain that a government of and by the people is as possible under a monarchy as under a republican form of government. Again, the return of the monarchy does not mean a return of the Kaiser. I found no German whose opinion I thought would be valued in his country who wished a return of the former emperor or any of his house. Most all the old officer class with whom I talked wanted a return of the monarchy. Likewise many of the professors and elder churchmen desired the old order. They had been very happy, as they said, under the emperor and now they were suffering severely, many from lack of food and clothing. The students were variously estimated on this point, but probably fifty per cent desire a king under some sort of constitutional government. The labor unionists form nearly a solid bloc for the maintenance of the status quo. The question of the desirability of a monarchy is a matter entirely apart from the question of repentance and war guilt. With the Germans, constituted as they are, trained to external discipline and a paternalistic form of government it is fairly arguable that a monarchy might be the best instrument for disentangling the confused skein of German affairs, both internal and external.

#### A DIFFICULT QUESTION

And now to attempt an answer to the question, "Is Germany repentant," I recall a fine looking German boy struggling to achieve his university training. He was as open and frank as a college boy of his age in England or America. He said: "I entered the war with two million other German youths at the age of sixteen. I went in from pure motives of patriotism, the same way you enlisted in the American army. You cannot as a reasonable man think we were two million baby killers. We were lied to here as you were lied to there. They told you that Belgian children were having their hands cut off. Our press told us that the Belgians were burning out our soldiers' eyes. I

know you think we were the aggressors. We cannot think that we were. We regret the war. We long for reconciliation, but we want both sides to admit they were wrong." Here one finds a difficult and serious problem which can't be gotten rid of by saying, "Make them pay until they do repent." If numbers of grown up men believe a certain thing, even though it be false, especially if they are serious minded men, it cannot be driven out of their heads by threats or fines. This sort of devil does not come out that way. There must be some method of getting together with these younger intelligentsia of Germany and revealing ourselves to them and having them expose themselves to us. Only then will we understand each other. *They* didn't cause the war any more than *we* in the American Army caused it. *They* and *we* went to the colors when our country called. That was all we knew. After that most of us believed what we were told and asked no questions.

Why aren't the Germans repentant, one always asks oneself, when they face and have faced since 1914 the moral indignation of Christendom. There are several reasons which partially account for the German attitude and which must be reckoned with regardless of what our own particular desires may be in the matter. In the first place, German officials charged with the conduct of the war were ceaseless in their efforts to create the impression that Germany was attacked. The war on all fronts was a conflict of press agents, pamphleteers, public speeches, and nationalist religions, as well as a struggle between armed hosts, and nowhere more than in Germany. Thought was directed and controlled probably to a greater extent in Germany than in any other country engaged.

#### THE HUNGER BLOCKADE

In the second place, the maintenance of the hunger blockade against the whole of Germany for nearly six months after the signing of the armistice first puzzled and then inflamed whole areas of the population, especially the educated classes. A German university graduate said to me, "We sank the *Lusitania*, thousands of us hated that dirty work. It was shameful, not truly German. But you maintained the hunger blockade, not against an army only, but against a whole civilian population and caused the death, at the lowest possible estimate by neutral observers, of ten thousand children a month from malnutrition. They became so puny that the least puff of disease carried them off. There have been grievous wrongs on both sides. Can the kettle call the pot black? Why should repentance be on one side only? It merely inflames our people to be told that they alone are in the wrong."

A third reason for German bitterness is that they feel the Fourteen Points, on the basis of which they maintain that they signed the document of November 11, 1918, have each and every one been violated in the peace treaty of 1919. As an instance of this, I heard a distinguished German official say that under Wilson's points, frontier partitioning had to do only with areas where there were dominant foreign elements in the population. Contrary to this interpretation, German territory has been taken where the population has been overwhelmingly German and put under the control of the allied and associated powers such as



Danzig and Memel. The Germans also maintain that they were given to understand that disarmament was to take place *pari passu* among all the belligerents.

#### THE SILESIAN SETTLEMENT

A fourth cause which, according to German opinion, perpetuates bitterness and prolongs war feeling was the settlement of Upper Silesia. A German official said: "We regard it as follows: that in terms of Wilson's Fourteen Points, a uniform and complete self determination should take place for the *entire* disputed area. The powers declared that that portion where many Poles were resident should have a separate self-determination; on the basis of the vote taken, two-thirds decided for Germany. Formerly no one ever thought of giving each community a separate right to vote. There is no doubt, and I believe no American will doubt, that if as a result of the vote, the decision of the majority was for Polish sovereignty, the supreme council would have quickly given the territory to Poland. Some two and a half months have passed (this was spoken in July) and the worst sort of conspiracy has taken place since the transfer in spite of the votes of the people of this territory for union with Germany. To this must be added the fact that industrially Upper Silesia is a unity. The economic development is an evidence of the efficiency of German administration. It is one large centralized organization with water and electric power and other industrial facilities. If this territory is broken up it will be like cutting off a horse's leg. Three-fourths of the horse will not remain. If Upper Silesia is divided both Poles and Germans will lose." This at least represents the view of large sections of the German people. Since this utterance was made the Supreme Council divided Upper Silesia, on the whole unfavorably to German claims. This action was followed by a terrific upheaval in exchange and a fall in the German mark. The German press probably overestimated the weight which they thought should be given German claims for Silesian territory and minimized the Polish rights to the same. At any rate, Germany was united on the proposition that nearly the whole of the disputed territory should have come to Germany and the decision of the supreme council came as a shock which cannot help but increase or at least prolong the spirit of turmoil and unrest within Germany, whether reasonably or unreasonably.

#### ARMISTICE MISUNDERSTANDINGS

A fifth reason why Germany is unrepentant is due to the presence of the armies of occupation. The British and American armies are fairly well liked. There is even some intermarriage between the officers and men of these armies and the women of the Rhineland cities. The soldiers are well equipped and splendidly disciplined. The French troops are good fighting troops and on the whole well disciplined, but a good deal of unfortunate bitterness has been stirred up against them because of the presence of colored troops. Some of these colored troops are Negroes and some are dark skinned soldiers from North Africa who are not Negroes. Anti-French agitators have made the most of this situation and have aroused a great deal of indignation within and without Germany against the French for having these troops in the occupied territory.

Yet another reason for German unrepentance may be found in the armistice. The armistice was an entirely different transaction from that which took place between Grant and Lee at Appomattox. The German maintains that the armistice was not an unconditional surrender of a defeated foe. To the German invariably it was a cessation of hostilities by a nation still under arms, not in full rout, but only in process of being decisively defeated. As a German official put it, "We have made terms on the field and you seek to impose a *verdict* upon us. We treated for peace as a nation under arms, you seek to try us as a criminal." Again I say when we are seeking the rehabilitation of the world, we must take into consideration what men are actually thinking and not go forward on the supposition that they are thinking what we wish they would think. For the purposes of peace, it may have been best to continue the conflict until an unconditional surrender should have been won. But that question is impossible of settlement for it remains entirely in the realm of conjecture.

The foregoing are but some of the elements which enter into the fear, hate, and remorse complexes of the German mind. They are matters which must be frankly met by allied diplomats, professors, merchants, students, publicists, travelers, and all those who examine and influence the thought currents of the nations. We need to know *what* one another is thinking and *why*. Then we may begin again with truer understanding than ever before to win each other's confidence. The present situation cannot endure. It is intolerable. All the past interests of life such as scholarship, art, science, religion, at their best know no national boundary lines and those who value these finest things are increasingly clamoring, "Give us no more lies and propaganda. Let us know the worst. Let us know our mistakes we have made, and the misunderstandings about us, and we will try to bring about accord and understanding." The world is not whole without Germany, Austria, or Hungary any more than it is whole without France or Italy or England.

#### NONE ASSUME RESPONSIBILITY

Is Germany repentant? The student classes generally, although they deeply regret the war and are suffering as much as any one group because of it, feel they were fighting a defensive warfare. The propaganda of their government succeeded in getting all classes to believe they were attacked. Many of the older professors and churchmen who were able to take a little more detached viewpoint than the younger men hold the opinion that the Kaiser's advisers were responsible for the fatal march into Belgium which brought about the indignation of the world. It is difficult to get any one class to place the responsibility upon another group and impossible to discover any group which will voluntarily assume the blame for the violation of the treaty protecting Belgium.

The old officer class will nearly always seek to justify their actions throughout the war on grounds of military necessity. But this class is not as powerful as it once was and does not represent Germany as a whole. The labor unionists almost unanimously feel that the military group got the nation into the war and is responsible for all the ills to which Germany is now the victim. But here one

will find little "repentance," for the workers by and large disassociate themselves from the militarists and see no reason why they should be remorseful for actions over which they had no control. They regret the war exceedingly and feel that they are victims of it in common with the laboring people of all nations.

One can formulate no simple statement of the way the

German people feel regarding the war because they feel variously. And in answer to the question as to whether or not the citizens of Deutschland are repentant, one can only say nearly all are very sorry the war came on and some feel that certain classes are to blame, but it is difficult to find any one class or group which says, "We are the culprit, visit the blame on us."

## Religious Advertising that is Different

By Guy Emery Shipler

RELIGIOUS advertising up to the present has centered almost exclusively around one idea; its purpose has been to appeal to people directly to go to church. For a good many years it has seemed to me that this type of advertising can never be really result producing, no matter how effectively the copy may be written and displayed—and heaven knows, most religious advertising has been of a sort to make the gods weep. I am not setting myself up as an authority in the matter of religious advertising, but every man has the privilege of getting a "bug," and it's hard to keep him from telling the world about it if the bug is restless enough.

The tendency of modern advertising has been toward telling in one's copy, as clearly as it is possible to put the story into words, what it is that one has to sell. It seems to me that the policy of such churches as do advertise has been to conceal as effectively as possible what it is that the church has to sell. The fellow "on the street" who hasn't gone to church since he was in school isn't going to miss his Sunday morning snooze, his slippers and newspaper and Mutt and Jeff just because some person announces in the Saturday evening paper that there will be a service at such and such a church Sunday morning, at such and such a time. Even if the person announces that he is going to preach on his recent trip to Mars that chap who used to go to church as a boy isn't very likely to give up his Sunday morning at home. He can find equally startling topics discussed in the best journalistic style in his Sunday newspaper. If he goes to church to hear something not so good he is under the added affliction of not being able to wear his slippers and smoke his favorite brier. Why disturb the Sunday morning peace of the universe?

### THE CHURCH AS A MEMORY

Furthermore, this home loving person has his own idea of what the church is interested in—and he can't discover that he reacts with any great alacrity to the thing that he thinks the church has to tell him. When he was in Sunday School he heard a heap of talk about queer people who lived several thousand years ago, and was warned that he had better watch his step or he would find the climate into which he graduated from this present world not at all the sort of climate he would choose to live in. All this sort of thing he has grown to consider "bunk." He remembers the blood-curdling sermons he used to hear; he supposes that the parsons of today are still talking about

the same sort of thing. Why doesn't the church grow up, he asks.

Well, he's right about some of it. Here and there clergymen are still trying to scare people into being good by grotesque descriptions of a place they have never seen, and telling them that they had better purchase first class tickets for heaven. Men who are gifted in such picturesque description—witness Billy Sunday—get large publicity. What the chap who stays at home on Sunday doesn't know is that these noise makers are passing rapidly off the stage, and that the average clergyman today is a college trained man, with a three years' theological training on top of that, and that he has gone through enough philosophy and science and history to have pretty sound mental balance. He has had enough of the best that modern scholarship can give to feel deeply the bad publicity given to Christianity by those in the past who have so misrepresented it, and who have been responsible for keeping sane men away from church in their mature life. How is the modern clergyman to get out of the mind of the man who stays away the belief that the church is still teaching the same sort of "rot" it taught him as a boy?

### "CORDIALLY INVITED"

In attempting to answer this question I shall reveal, I hope, what I meant by saying that the church has got to have a different type of advertising than it has already had. In these days if a manufacturer of high grade automobiles wants to sell his product, he employs the best copy writers obtainable to do the task as well as it can be done. And what he wants done is the creation of copy that will describe as clearly as possible his product; what it looks like, what features it has that other cars lack, what he thinks it will do. If he can afford it, he obtains the best artist he can find—or that his advertising agent can find—to show the car as effectively as it can be shown on paper. He knows that to buy space in an advertising medium and merely announce that he is making an automobile and request people to come and look at it is a waste of money. They won't come.

Now the church advertising that is in vogue today is exactly this latter type of advertising. The church announces, usually in one inch, single column space, that there will be a service at eleven o'clock tomorrow and that the Rev. Mr. Blank will preach on the Great White Way. "You are cordially invited to be present," is added with the idea,

apparently, that the chap who likes his slippers and Sunday paper is going forthwith to desert them to come to church. He won't do it anymore than he will come to see an automobile just because he is cordially invited to come.

I have said that the average man who hasn't gone to church since his youth believes that the church is still preaching and teaching what it taught in those days. How is he ever to know what it really is teaching unless the church tells him? And how is the church to tell him unless it catches him off guard when he is reading his newspaper or magazine? So my point is that the church has got to show, as clearly as words can show it, what the church has to "sell" today. It can, by a wise use of newspaper and magazine space, reach almost every man and woman who doesn't go to church, and who will never know what the church stands for unless he learns it from the printed word. The church has a message for every human being. Why not give every human being a knowledge of what that message is?

For example, what does the man who doesn't go to church know about what the church today has to say on the subject of right relations in industry? If he picked up his newspaper or magazine and saw a brief, telling message on that subject, is it not likely that his reaction would be something like this: "Well, if the church is teaching that sort of thing I guess I'd better get around and hear more of it." Or, suppose a man has suffered a great affliction. Suppose as a result he finds himself becoming embittered with life, hating people because, possibly, his confidence in someone has been betrayed. The game isn't worth the candle, he decides. Now the church has a helpful message for such a man. Why not give it to him, unselfishly, in the only way it can be given, that is, through the printed word?

The time is coming, I am convinced, when the Gospel will be preached in newspapers and magazines through the use of as extensive space as is now used by commercial organizations. The church will outgrow its selfish motive in advertising, that is, to fill its pews. (This, I firmly be-

lieve, is the estimate the average non-churchgoer places on the type of church advertising now in vogue.) If it tells its story, and it has a great and moving story to tell, it will reach millions of people it is not now reaching. And incidentally, it will find its pews filling up.

#### STORY OF CHRISTIANITY

Some day a great interdenominational organization will finance such an advertising campaign—some such organization as the Federal Council of the Churches of Christ in America. The Interchurch Movement campaign was a passing move in this direction. It will buy full pages in newspapers and magazines to tell the story of Christianity, and will tell it through the use of the best brains that can be employed. I have a feeling that if some one of our great advertising agencies could catch the vision, it could itself start a campaign that would force the churches into the sort of undertaking I have outlined.

In the meantime the church federation of any one of our cities could do much in changing the type of advertising now used—and generally conceded to be futile—into the type of which I write. If all the churches in any one city would double their advertising appropriations, or even increase them by one-third, the extra space could be used each week to tell the sort of story that will sell Christianity to multitudes of people. The individual church service notices could still be appended, so that they would act as a directory for those who are interested sufficiently by the general message to go to church to hear more of it. To me it seems incomprehensible that this sort of thing hasn't long since been done. Every year the Advertising Club of America devotes a part of its program to the discussion of religious advertising. One wonders why it has apparently been so barren of results. Churches still go on running their little announcements of services each week—and effectively concealing the nature of their goods. It remains for some national interdenominational agency to display a bit of the sense and brain power of the commercial houses who have products they believe in and know can be sold.

## Mending

By Winfred Rhoades

I USED to feel a bit miffed at times because the women of my family did not rush to the chance of doing my mending. Now I understand better, since I have sat with slow needle in awkward hand, and spent laborious hours over a single great fissure in the foot of one of my woolen golfers, or irksomely replaced lost buttons with so many thicknesses of thread that it would require the pull of Giant Despair himself to tear them off again. A cabin dweller learns to do many things.

It is good, perhaps, for a man to sit wearied over such tasks sometimes, and to discover that mending is a serious matter. We who have held ourselves, during all the centuries from the Old Stone Age onward, as lords of creation, take it for granted that women are to the manner born—

that they come into the world with fingers itching, as it were, for the feel of needle and thimble and a job of mending, the more tedious the better. But mayhap they also would prefer to sit and read great books, or go out for a glorious hour on snowshoes. Nowadays when, a rent appearing, a woman says to me, "Oh, please let me do it!" I deem that I have met a notable example of self-sacrifice, or else have been honored with a signal mark of affection. Do not I know from experience how the minutes lengthen into hours, while the brook sings to me of pleasant resting-places, and the sun darts the invitation of its transitory beams, and the flowers lift up to me the promise of wild noseays, and all shouts to me to come out and play?

And yet, after all, is not mending one of the fine pur-



suits of life? It is something to restore rags to respectability, and to put back the broken into the active uses of life. And when it comes to broken fences, broken utensils, broken motor cars, broken bones, broken health—daily experience reveals much that needs to be mended, and calls for many a one to join in the business of mending. We cannot, nor would we if we could, be forever throwing the old to the rubbish heap and buying new. We have not money enough to buy new garments and new houses every day; and new hearts, personalities, and new worlds are not to be found in every market. The old must be taken, rent and worn and broken as it is, and reclaimed for further and better uses. And when little duds, used so hard in the day's play, are made ready at night by patient stitch for more play and more schooling the next day—when lacerated sensibilities are healed with comfort and a kiss—when disappointed hopes are taught to find happiness in some other way—when oft, oft broken vows are encouraged to yet another effort—when weakened spirits are made strong and brave for the conflicts and victories of life—when the endeavor to help some fellow human renews itself again and again in spite of repeated frustrations—have we not before our eyes mute but eloquent witness to the most beautiful thing in the world, that heaven-making passion which beareth all things, believeth all things, hopeth all things, endureth all things, and which never faileth?

It would seem therefore as if this ancient and honorable occupation of mending must continue to be one of the world's momentous tasks, at any rate until the world is become a vastly better place than we have yet known. Regarded from the standpoint of its potentialities, mending assumes a new dignity and distinction in the eyes of those who would fain have a share in making the world that is to be. Would it not be very pleasant, for instance, if one could hang out a shingle:

#### BROKEN HEARTS MENDED HERE

—and then behold the sad faces that might enter one's office go forth some while later wreathed in the smiles of new hopes? Or suppose the neat black and gold sign at one's door should invite passers-by with this legend:

#### MORAL STANDARDS CAREFULLY REPAIRED

Would it not be a pleasing thing to take the cracked and broken morals that should be run upon in a day's contacts with folk, and build them up into something even more durable and more precious than their former state? Wherever one may turn his eyes, the significant task of mending calls aloud to be done. It thrills the blood to read in some great biography of the large achievements of a world-visioning, constructive statesman. But even the days of a statesman—not the noisy, hollow imitation whose blatant demagoguery and narrow provincialism have so much cursed the world, but the man who is patiently trying to leave the world a better place than he found it—cannot be altogether given to the fair new visions that enrapture his soul; they must be often spent at mending. Yet through this weary task of mending the statesman works toward the realization of his vision of the world that ought to be.

Very likely the office whose humble shingle offered the

repair of hearts and morals would not be beset by scrambling crowds as would that office which blazoned before the multitude an invitation to come and have its fortunes mended. So many appear to prefer broken hearts to broken pocketbooks; and as for ideals—too, too often are they flung away for a bauble of pleasure or for the blinding glitter of a few cents. We have in the world a worthy and much bewhacked company of reformers, but, alas! how many are content rather to be conformers! The slimy pleasures that they see others engage in, they also hug to their bosoms; the world-ruinous practices whose mischief is ever before their eyes, these also they do not spurn. Miserable conformers!

#### MIRACLES IN LIFE-MENDING

Yet if one elect to use the implements and engage in the tasks of the mender, he shall find oftentimes that for him opportunity is to be spelled with a large letter. One hears people speak scoffingly, sometimes, of the social worker's task, this job of mending, as mere palliative work, and a misuse of energy. But it does not end with palliation; in its larger outlook and farther reaches it is miracle-working in its nature. Can I not relate—no, sometimes one dare not tell even the precious and luminous things of life too precisely. It is one of the consolations of memory, however, to think of those cracked or warped moral natures that were dealt with, so that the family became ethical leaders among their associates and the children became standard-bearers of ideals for their friends. It is a never dulling pleasure to recall to mind the young lives that have gone forth from homes where much work of ethical mending was needed to positions of trust and importance and worthy leadership in the world. To think of the hampered whose lives have blossomed forth into things of beauty and of idealistic service, to think of the unpromising homes that have been touched by the transmuting power of aroused aspiration, to think of honor enthroned where dishonor had threatened to become dominant, to think of loyal citizenship and transfiguring Christianity nurtured and brought to strength in lives where the issue seemed likely to be far otherwise—and then to place by the side of these memories the thought of the humble workers and their simple, sincere doings that had some share, in the difficult, crucial days, in bringing about the present worthy result: this is to know somewhat of one of the high joys of life. To all men is open some measure of opportunity to strive for such ends; but those whose daily calling affords them the personal contacts with individuals in the hour of stress which especially opens the way to this kind of endeavor—let them not fail to recognize for what great ends they may work, nor to rejoice in the fine quality of their privilege.

Is not this kind of labor, then, miracle-working in its nature? That which began as a task of mending is found in the end to have been a work of transformation and transfiguration. And if the manifest successes are fewer than the worker's ardent spirit pines for, yet successes he does see; and he knows, moreover, that in his daily labor he has not forgotten the greatest ends, but has tried to have a share in that dear vision of the mending of mankind, "Behold, I make all things new."



# Shall We Forgive the War Debt?

**G**REAT BRITAIN is willing to say "Forgive us our debts and we will forgive our debtors." Should Uncle Sam say "We will forgive our debtors if they will forgive their debts"? The question is both, "Can we collect" and "Have we a right to collect even if we can"? It is an economic question upon which the rebuilding of the world may hang, and it is an ethical question upon which the salvation of our national soul may depend. On both counts it is an interesting study in the fundamental laws of both economics and ethics; and obedience to those laws is much more important today than any consideration of political opportunism or national advantage. We will learn by experience if we do not accept in faith that it is better to give than to receive, and also that the fundamental laws of politics, economics and ethics are the same.

We went into the war to save democracy; it was the greatest adventure in national idealism and the most profound example of national vicarious sacrifice ever made. But for our intervention Prussianism would not have been effectually and forever defeated; perhaps it would not have won outright, but it might have won a draw. Such a result would not have discredited Prussianism in Germany as it now is, nor would its ideals have been so effectually defeated in those other nations which have harbored the spirit of Prussianism through milder and less militant forms. So when Europe says, "Cancel the debts *because* that would redeem you from your failure to pay your full part in the war," we say, "No; we had no obligation to fight; it was your war; German guilt was black but whose hands were clean? We challenge you to open your archives to the impartial world and publicly to review your own imperialism." Germany made the war and the full proof of her better national mind today is given only when she acknowledges it, but she has a right to ask "Who in Europe is without sin?"

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## Will We Help Win the Peace?

We gave proof positive of our sacrificial purpose when we refused to share in the spoils of war. All others among the victors added colonies to their domains and demanded indemnities on their war expenses; we accepted nothing but the glory of having fought a good fight in a good cause. Will we now help to win the peace? It is as important as to win the war, for the victors are suffering today from the maladies from which we helped them to purge the Germans. The peace is a selfish, vengeful peace. Europe is not willing to listen to Almighty God who says, "Vengeance is mine, I will repay." No one was willing to accept American idealism at Versailles, and America herself refused to give up to her own ideals in peace as she had fought for them in war.

The men in Europe who see farthest see no way to win the peace unless America helps as she helped in the war. They keep their confidence that we will return to our war idealism in our peace purposes. At Washington we turned away from an opportunity to build the greatest navy in the world, voluntarily surrendering a superiority which any European nation before the war would have leaped to grasp. That renews confidence in us. Will America now, in like manner, turn away from the Shylock temper that demands the full pound of flesh in war debts and extend to a ruined economic Europe the same hand of help that we extended to a Europe threatened with the ruin of a century's gain in democracy?

Austria is bankrupt. But for relief agencies a million people would have starved to death this winter. Her money is worthless and her credit gone. England offers to give her a twenty year moratorium on her war debts if other creditors will join. The others all agree except Italy who says she will agree when America does. Austria owes us only \$24,000,000—a mere bagatelle in her whole obligation and a pittance to our national wealth; but the whole scheme of relief is held up by our inaction, and millions suffer. In the same apparent spirit of indifference congress passes the refunding law. It definitely requires our European debtors

ultimately to pay, and to begin now paying interest. We have a right to say, "You owe it legally; the war was not ours; we could have demanded that you repay us even our own war expenditures so far as any obligation to fight with you was concerned." But morally there is just as much to be said for a complete and utter forgiveness of the debts as there was for an entry into the war.

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## The Balance Sheet in Europe

Our late allies now owe us on principal and accrued interest roughly \$11,000,000,000; it will be \$12,000,000,000 before they can expect to begin to pay. Britain owes us approximately five billion, France three and Italy two. The others owe Britain as much as she owes us. If we cancelled England's debt to us she would cancel theirs to her; this would leave her even and relieve the others of double what they owe us.

Britain's debt is \$39,300,000,000, or one-third her national wealth. France's debt is \$46,000,000,000 or one-half her national wealth. Italy's debt is \$18,000,000,000 or one-half her national wealth. Belgium owes \$4,000,000,000 or one-third her total wealth. Germany's total indebtedness, including indemnities under the treaty, is \$80,000,000,000 and her national wealth is \$83,000,000,000. (Figures from Banker's Institute, London). We say to France, "Pay." France answers, "We cannot pay you until Germany pays us." And we wonder how Germany can pay for both if she cannot pay for herself. Our total debt is \$24,000,000,000, or one-fifteenth our national wealth. Britain's debt averages \$3600 per capita, France's \$1,250, Italy's \$300, America's \$215, and Germany's \$1,350. No European government has as yet been able to balance its budget. Britain could if she did not have to pay a billion and a half a year for unemployment doles and would reduce her armies of occupation in Egypt and elsewhere as she has done in Mesopotamia and Ireland. France could if she would demobilize two-thirds of her vast military force of 800,000 men and put them to work. Germany could if she were given a moratorium on indemnities and extended credit for raw materials so she could manufacture to advantage.

There are 2,000,000 unemployed in Britain, which means that one-seventh of her population are in distress, unproductive and must be kept alive by taxation. In America there are 3,500,000 out of work which means that one-eighth of our people are non-productive and consuming their savings. In France the 800,000 in military units are unproductive and their support is piling the national debt higher. In Germany there are only about 500,000 unemployed, but the revival of industry is probably only temporary, owing to the extreme cheapness of goods to other countries which the fall of the German mark occasioned. When the mark went down there was a great rush into the German market from surrounding countries and a temporary revival of industry, but unemployment is now increasing, raw materials are nearing exhaustion, agriculture is in as bad a way as it is here in America, wages will buy less than half the goods they would buy in the pre-war days and there is no national credit. Lloyd George says, "Germany is near an utter collapse."

This is a distressing picture of continental woe, and Russia is not in it. A special committee from the American Chambers of Commerce returns home to report that 300,000,000 people in Europe are living on 30 per cent of the normal supply of food and raw material. England's export trade is down 63 per cent and she lives by export trade. America's exports were \$3,743,000,000 less the past year than the year before. Germany is still buying more than she is selling and ex-premier Nitti says giving credit to such countries as Poland, Austria and Hungary is like taking a mortgage on the clouds.

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## How We Can Help

Two things must be done, namely, expenses must be reduced and credit must be extended. France was irritated by the McCormick

resolution asking that we be shown budgets before we grant extensions of time on interest payments. When a good bank gets into a situation that threatens to ruin its working capacity other banks confer and tide it over; but they see to it that speculation and useless expenditures are cut out. Europe has vast working capacity; in fact, its potential earning power is about all it has. We can save that potential power through credit and we alone have the credit power. We have \$3,000,000,000 of gold—more than all Europe together, and we cannot eat it or use it to raise the value of farm produce or pay wages. Gold is like water; it cannot carry trade unless it is liquid. It may be our curse unless we release it to redeem European money from an inflation that means bankruptcy. Military expenses and frozen credit are ruining the world economically. We have a right to say we will thaw out the credit only on condition that our debtors scrap the military establishments.

Last June I saw acres of unsalable cotton in the south. In July I saw an army of unemployed in England with 500,000 idle cotton spinners among them, and in August I found that there were 5,000,000 idle spindles in Germany—and millions are underclothed this winter. Wheat is so cheap our farmers cannot raise it without loss and bread is so dear in all Central Europe that the masses cannot buy it unless the governments pile up their debts by grant-

ing bread subsidies. Three hundred million Europeans are on a deficit economy over there, and in Britain and America millions are unemployed because they cannot get their goods through to those who need them.

To grant a moratorium on all war debts, indemnities included, would help to restore balances and revive credit. We could loosen that endless band of paper money that is choking economic life in Europe by either cancelling what they owe us and taking long-time credits on our gold supply and raw materials, or by administering what is due on their behalf as we did the Chinese indemnity. To do it we shall have to experience a renewal of that idealism which enabled us to make the sacrifices of war, but we need that to save our own national soul. When the allies borrowed of us they did not borrow money but war munitions. Thus if we give them back their notes we give them the munitions, and it is as logical for us to give them the munitions they gave us notes for as it was to give them the billions of dollars we used through our own armies on their behalf. It is just as good business and it is the same kind of morality, and they can no more recover from war's aftermath of ruin without such help from us than they could have won the war without our help. It is good economics and it is good ethics; the one is the body and the other the soul of the matter.

ALVA W. TAYLOR.

## British Table Talk

London, January 30, 1922.

**A**Ll the other news of this morning is overshadowed by the tidings that Sir Ernest Shackleton is dead. It is perhaps the part of such gallant adventurers to keep before mankind the call to live dangerously; only on such terms is our tenancy of this earth to be held with honor. And without any question the bracing influence of such men as Scott and Shackleton and all their peers falls upon the ethical ideals of the human race. Sir Ernest Shackleton, like so many of the great explorers, was a strong believer in the nearness and friendliness of the unseen Power. He was a mystic, who was conscious of Another present with him in the white and lonely spaces. Of this experience of his he made no secret. Others might reason and welcome, he knew that the unseen Friend was with him.

### The Storm-Cones of Controversy Hoisted

There are still more signs of a revival of controversy in ecclesiastical circles. The attack made by Dr. Dixon upon certain English Baptists has been warmly and indignantly answered by Dr. Carlile. One passing reference may not be out of place. There is no reason why our brethren in America should not take their fellows in this country to task, but it is difficult to conduct a discussion except by cable, between America and England. The result is that an attack has an unfair start, and everyone knows how hard it is to overtake a misstatement or misapprehension with the smallest start. How much more with a month between! For one who reads the correction there are a hundred who miss it, so that it is conceivable that many readers in America led by Dr. Dixon really imagine that Mr. Fullerton and Dr. Shakespeare are dangerous teachers. We who know them are not moved in the least by such charges. We simply say, "Well! well!" and pass on. On our side the London Missionary Society has had to suffer grave misunderstandings from attacks in the press based upon entirely misleading selections. It may relieve some of our friends to read a selection carefully left out by these critics. It was passed practically unanimously by its board—the only dissentients being two members for whom the rest of the resolution was

not strong enough on the side of evangelical truth: "The directors avail themselves of this opportunity to state clearly, both for themselves and their missionaries, that the Society holds loyally and firmly to the fundamental principle and object of the founders of the L. M. S., being convinced that there is salvation in none other than in the name of Jesus Christ, our Lord."

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### Dr. Orchard and His Ordination

Renewed attention has been drawn to Dr. Orchard through the disclosure of the fact, known to his friends for a long time, that he was ordained by "Bishop" Herford, who claims that his orders are valid according to the standards of the Roman Catholic church. With this action many of his friends do not agree. They think such "orders" lack reality and are without significance. But they know what was in the mind of Dr. Orchard—his longing for a reunited Christendom—and they respect his motives and pass on to other and weightier matters. After all, here is a man of rare spiritual power—a man who brings many souls to Christ, and is ready without fear of man to preach what he deems the counsel of Christ in every national crisis. In comparison with such doings what does it matter if six years ago he was willing to be ordained by "Bishop" Herford? Yet it looks as though for some of his critics all the positive and evangelical ministry of this preacher were of no interest compared to a question of "orders." It almost seems as though the believers in "orders" and the disbelievers show alike a lack of proportion. Most of us are thankful to grant our friend his own request: "And now may I be allowed to get on with my work, which is that of winning souls to Christ, making of them good Catholics in the sense which demands charity and recognition for all who love the Lord Jesus Christ, which somehow will have to include both Mr. Kensit and the next pope, whoever he may be."

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### Lord Grey

The emergence of Lord Grey has been the chief political fact of the week. There are evidences that we are near to a return of party warfare, but no one is very clear how the statesmen will

arrange themselves. Mr. Winston Churchill not for the first time has attacked a Cecil; once it was Mr. Balfour, now it is Lord Robert Cecil. When a Churchill and a Cecil fight there is no lack of hard knocks. But whether there is likely to be a cooperation between Lord Grey and Lord Robert with the moderate members of the Labor party against a "National party" no one can tell with any confidence. Lord Grey has a position quite his own in the judgment of men who value disinterestedness in public life. They are the more ready to offer him power because they know he does not seek it. And when it is boldly asserted that there is no alternative to the present premier, the quiet and often-forgotten citizen, who has more weight than he is supposed to have, shakes his head and says "Grey." In such a time we cannot be wrong in desiring that when the sides are formed they shall at least be divided not by personal feeling or pique, but by serious principles. If Lord Grey and his friends have a principle of their own, and the others another and a counter-principle, then let them fight it out. But we do not want a fight between tweedle-dum and tweedle-dee.

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#### Captain Monckton on New Guinea and Missions

One of the most entertaining of writers, Captain Monckton, has published another volume, "Last Days in New Guinea." The missionary enthusiast will find little in Captain Monckton to encourage him; but he will forgive much for the sake of the entertaining and often most enlightening stories, and he will be specially grateful to find from an administrator so generous an estimate of the native character. When Captain Monckton recalls his contentions with governors and missionaries, it is only right to listen for the other side before pronouncing judgment; and there is another side. He describes the "diggers" and their attitude to missions; they will subscribe but they do not believe in the mission; and they declare that if prohibition came, missions would suffer, since no digger would subscribe unless he were drunk. The attitude of the digger in this matter may or may not be rightly described; and after reading Captain Monckton's description of them, we should be rather relieved to think that such men did not believe in missions. But Captain Monckton is a priceless teller of stories and we are sorry these are the last of his New Guinea yarns.

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#### The Way of Teaching History

There has been a controversy between Professor Hearnshaw and Dr. Maxwell Garrett of the League of Nations Union, upon the right teaching of history. Dr. Garrett has maintained that the teaching of history in schools has a bias against the cause to which he has committed himself. Professor Hearnshaw has raised a strong protest against any attempt to make the history lesson a piece of propaganda. We shall never come to a better world, Mr. Wells has taught us, till the children of the world are taught the same history. Too often the history lesson has been used for narrowly patriotic ends; and there is a lamentable ignorance of the real facts. Who has not heard of the Englishman shown over Bunker's Hill who inquired innocently, "Most interesting, but—who was Bunker?" That is another story. We do not want propaganda in the history, either for or against the league of nations. Says a wise writer:

"There is no need for school histories to come to conclusions; all that should be asked of them is a sense of the relative importance of the facts of history. When that exists and the facts are chosen in accordance with it, the learner may be left to draw his own conclusions. It is a fact that both winners and losers in most wars would refuse to make war at all if they could foresee the ultimate results. But there are many histories which are apt to talk of victory in war as if it were victory in a game. Of that the League of Nations Union has a right to

complain, since it is one of the most dangerous of human illusions."

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#### From "Experience," a Methodist Journal of Fellowship

"If we look at ourselves or at one another and ask what we might expect from God, very likely we shall get no further than the prayer, 'Make me as one of thy hired servants.' But if we begin with God, the Father from whom every fatherhood in heaven and on earth is named, who says 'This my son was dead and is alive again,' it does not seem an incredible thing to say that we are sons, *God finds means to let us know*. This is St. Paul's argument. 'Because ye are sons, God hath sent forth the spirit of his Son into your hearts crying, My Father, My Father.'" *EDWARD SHILLITO.*

EDWARD SHILLITO.

## CORRESPONDENCE

### The Disciples New Creed

"In harmony with the teaching of the New Testament as understood by this board of managers, the United Christian Missionary Society is conducting its work everywhere on the principle of receiving into membership of the churches at home or abroad, by any of its missionaries, only those who are immersed, penitent believers in Christ.

"Furthermore, it is believed by the board of managers that all of the missionaries and ministers appointed and supported by this board are in sincere accord with this policy, and certainly it will not appoint, and, indeed it will not continue in its service, any one known by it to be not in such accord. It disclaims any right and disowns any desire to do otherwise."

RESOLUTION ADOPTED BY THE BOARD OF MANAGERS OF THE  
UNITED CHRISTIAN MISSIONARY SOCIETY.

### When is a Creed Not a Creed?

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read your editorial in the Christian Century of February 9, entitled, "The Gospel According to the Board of Managers." The board of managers can speak for itself as to this editorial, but as an officer of the United Society, I cannot allow your statements to go unchallenged. I wish to address myself to four points:

1. You say that the board of managers adopted a creed at its recent meeting. That statement is as far from the truth as any statement that any newspaper ever uttered. I attended the sessions of that meeting and there was no creed adopted and no one discussed the making of a creed. The board of managers did state a simple fact: "That the work was being conducted everywhere on the principle of receiving into the membership of the churches, immersed, penitent believers in Christ."

That statement is true today, was true five years ago, was true twenty-five years ago, and was true when our first missionaries went out. The board of managers simply made a statement of facts, and none of your readers, I dare say, will have any confidence whatever in your editorial when you say that such a statement is a creed.

2. You say: "They (the missionaries) have in many cases been practicing Christian unity, 'open membership' it has been called. This procedure has been carried on in China through the most elemental, Christian necessities of missionary cooperation and reciprocity."

That statement is absolutely untrue to the facts as you have been told repeatedly. One missionary in China did secretly correspond with you, making those assertions, but forty missionaries in China say that those statements are untrue. Twenty-seven of them in one meeting in Nanking told Walter Scott Priest, of



Wichita, Kansas, that they had never advocated nor practiced open membership. Nearly a dozen missionaries home on furlough last year said the same thing. Six who are home on furlough now say the same thing. The executive committee of the Foreign Society last year, the present officers of the United Society, and the board of managers of the United Society, repudiate your statement.

The missionaries have, of course, given pastoral care and oversight, and encouragement, to all converts of other missions that have come within their stations. No one desires them to do otherwise and they will, of course, continue to do that. The same thing is done by all of our churches in America, but everybody knows that that is not "open membership."

3. You speak of the "peculiar type of conscience that is begotten in missionary society officials." Missionary society officials, as far as I have known them, do not have any peculiar propaganda to further, whether it be either on the ultra-radical or the ultra-conservative side of theological questions. As far as I have known them they have tried to attend to their own business, which is to collect and administer missionary and benevolent funds for the work committed to their hands. As far as I have known them they have always been able to recognize a plain statement of facts. I have never known one of them to deliberately utter a falsehood or to color any statement for the sake of propaganda. Of your editorial in question I cannot say as much. It seems to me that it would be well for you to write something on the "peculiar type of conscience begotten in the editors of Christian journals."

4. I cannot allow your statement to pass where you make the practice of Christian unity and the practice of open membership synonymous. Our people and the Baptists have practiced open membership—that is, free interchange of members—from the beginning, but the two bodies do not practice Christian unity. The Methodists, Presbyterians, Congregationalists, etc., have practiced open membership with each other, but they are no nearer to Christian unity than are our people and the Baptists. Open membership is not a solution of the Christian union problem. The solution of the problem lies deeper than that.

The officials of the United Society, the executive committee, and the board of managers, are desirous of peace throughout the whole brotherhood. This peace and harmony might come if the church papers would cease their contention. Your editorial is calculated to stir up strife and dissension, rather than to bring peace and harmony. And you speak with such seeming conviction that the casual reader might think that you spoke as the very oracles of God.

I desire that you print this letter at the earliest possible date, that your readers may understand that there are two sides to the question. Most sincerely yours,

St. Louis, Mo. UNITED CHRISTIAN MISSIONARY SOCIETY,  
Bert Wilson, Promotional Division.

[Secretary Wilson's reply on behalf of the United Society calls for only a few words in comment.

1. The board did more than "state a simple fact," it gave an interpretation of Scripture and issued a declaration of policy based upon its interpretation of Scripture. Its declaration of policy demands that the missionaries and ministers supported by the board shall be in "sincere accord" with this policy. This is the essence of a creed and an invasion of Christian liberty.

2. Mr. Wilson's statement that forty missionaries denied the statements made presumably by Rev. George B. Baird to the editor of the Christian Century is not true. Not a single statement of fact in Mr. Baird's correspondence has been disputed by the China missionaries. Some of them have insisted that the facts set forth by Mr. Baird do not constitute "open membership," but his statements of fact have not been called in question. Mr. Baird says the facts as he has described them do constitute essential open membership. The Christian Century has said and continues to say that they do constitute open membership.

3. Moreover, the facts set forth in the Baird correspondence are corroborated by the official correspondence between Rev. Frank

Garrett and the Foreign Missionary executive committee, as well as many statements made by other missionaries to headquarters. This correspondence shows that the practice was thoroughly discussed in the China mission convention and that the home board was asked to give it consideration "with the understanding that the step has the approval of the China mission."

4. That there is more to the Christian union problem than the mutual exchange of church members of course anybody knows. But the practice of receiving Christians for what they are, instead of subjecting them to rebaptism as a condition of fellowship, would be a long step in the practice of Christian unity by such denominations as the Disciples and Baptists. In the case of the Disciples it is doubtful if any more significant step toward union could be imagined than to definitely repudiate the false view of "the teaching of the New Testament as understood by the board of managers."

Mr. Wilson's statement about "peace and harmony" in the face of so flagrant a violation of fundamental principles as the imposition of the board of managers' own private creed upon the missionaries is just too naive for anything. The ironical truth is that in the matter now disturbing the society the "church papers," so far as they take any position at all, take essentially the same position. Neither "conservatives" nor "liberals," so called, can endure the spectacle of the United Christian Missionary Society continuing to assert what is not true and to deny what is true. The Disciples communion is now not so deeply disturbed over the theological question of open membership as it is over the question of the moral candor of its missionary administrators and the moral embarrassment in which a policy of disingenuousness involves its missionaries.—THE EDITOR.]

## The Nub of the Issue—See Italics Below

EDITOR THE CHRISTIAN CENTURY:

SIR: I note that the board of managers of the United Society has set forth an interpretation of the New Testament and made it binding on all missionaries in the employ of the board. Those who are not in accord with this authoritative interpretation are not to be employed, or are to resign if now employed.

This is a clear and manifest usurpation of congregational rights. Any congregation among the Disciples has a right to decide upon the question of the baptism of any person who applies for membership. Our congregations have in general insisted on immersion as a condition of membership, *but they have never insisted on making a doctrine of immersion a part of the confession of faith.*

The board apparently insists on this, missionaries must not only be immersed, but they must profess a belief concerning it. This carries the obvious implication that congregations and pastors which believe differently have deviated from the straight line of proper belief.

If a congregation presents a man as a candidate for the mission field, and the congregation receives unimmersed Christians, or believes that under some circumstances it should receive them, the board through its candidate judges the congregation and finds it wanting.

The board has no authority thus to judge a congregation. If this is not true, then we should be shown when, where and how the board acquired this authority.

The board should be as rigorous in the matter of money as it is in the matter of candidates. If it does not represent the Disciples as a whole, but only a part, it should make the matter very clear, and depend for its financial support on the part which it represents.

There are two great questions involved. One is the right of a minority to recognition on the basis of equality with the majority. The other is the matter of cooperation through the United Society in the building up of native churches in foreign lands, with American denominationalism left out.

As a Disciple by inheritance through five generations, I believe in the former; as an ex-missionary, I believe in the latter. I believe



in them far more than I do in the interpretation of the board of managers.

The University of Missouri.

W. J. BURNER.

## Missionary Candidates and the New Creed

EDITOR THE CHRISTIAN CENTURY:

SIR: Your timely article on "The Gospel According to the Board of Managers" suggests to me the following. In addition to the evil effects which must follow on the foreign field, from this action of the board, there will be precipitated a situation at home that is equally grave and significant. From what character of youth will our future missionaries come? Can a conscientious pastor urge the young men and women of his congregation to dedicate their lives to a work which has been outlined by a company of men and women sitting in St. Louis, Mo., in the year 1922, when that work will probably be done in China, Japan, Africa, etc., in the years from 1923 to 1950? Can any minister who knows the Disciples plea for liberty and unity urge the young people of his church to pledge themselves to continue in sincere accord with the interpretation of Scripture according to the minds of the board of managers of the United Missionary Society? Shades of Thomas Campbell, Alexander Proctor, A. B. Jones, Thomas Haley and a host like them.

How paralyzing must have been the fear, or how strange the hypnotic spell which fell upon the minds of the board of managers when they persuaded themselves to believe that a people so intelligently free as are the Disciples, would submit in America to an ex-cathedra utterance so untimely and so foreign to the spirit which brought this communion into being. When this board declares that it will not employ at home or on the foreign field, nor continue in its employ any person who is not sincerely in harmony with its views on the question under discussion, it is eliminating from its future ranks a company whose name is "legion" and whose intelligence and Christian character would probably compare favorably with any other like number of men and women. Is it not a tragedy in this year of our Lord, when hunger, hate and misery are stalking through the world, for a group of Christian men and women to spend two whole days in conference, and then offer to the Christian world, as the fruit of their labors, a resolution that is calculated to wound missionaries who have given their lives in service, and to discourage young men and young women who would gladly dedicate their lives to service anywhere, if only they could be free to follow as the light leads them, and not have to wait until the board of managers announces that they have found them in "sincere accord" with the said board of managers' creed? We are not calling in question the sincerity of the board, but we do seriously question their right to attempt to make their judgment the standard for all other Disciples, on the penalty of accepting or being denied the privilege of representing the church at home or abroad. In my humble judgment, this action of the board of managers will neither silence that group which is constantly calling for the ex-communication of all who do not agree with them; nor will it diminish that ever increasing number among the Disciples who believe that anyone who is acceptable to Christ should be received into his church, and who are determined to find a way to express more fully the spirit of unity which prevails in the hearts and minds of a numberless multitude of Christians throughout the world.

This latter group has always supported the work of the missionary societies, but now that the board of managers has demanded "sincere accord" with itself in matters of Scripture interpretation, before one can participate fully in the work of the society, what course is left open to men and women who resent this impertinence as unscriptural, and unbrotherly, and who refuse to abdicate the throne of their own intelligence in favor of any company of fallible men and women?

L. J. MARSHALL.

Carthage, Mo.

## A Reassuring Word

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial, "Our Young Intellectuals: An Appendix," is interesting reading. Yet I see no cause for alarm. Observe that they are *young* intellectuals—exceedingly young—so young, in fact, that it is perfectly evident that it will be quite a while before they reach maturity. Also, is it not worthy of note the way they appropriate the word *intellectuals*? They admit it boldly. In grown people such an admission would be characterized as conceit; in young people—well, never mind. It's a misfortune anyway, and, besides, they might outgrow it.

Most of my friends, together with myself, are young, and we have for some years followed after the things of the mind. Several of us expect to continue in pursuit of knowledge throughout the remainder of our mortal lives. But in no sense do we find the spirit of those "Young Intellectuals" representative of our own. Indeed, were such an insinuation made it would awaken resentment in us.

When I think of that type of young intellectuals you describe I am reminded of the father who considered the foolishness of his son and wondered if it were a natural stage of the boy's development, or whether he was just a plain jackass.

Argyle, Minn.

E. P. BAKER.

## Church Comity and Chicago

EDITOR THE CHRISTIAN CENTURY:

SIR: I notice a paragraph in your inter-denominational department on "Church Comity in Chicago" which tends to convey an impression entirely out of harmony with the facts. First of all, it says that "comity of the churches in Chicago is in a sorry state of complexity." This cannot be said to be an accurate statement of the situation. I think I know the cities of this country fairly well. It has been my privilege to speak and hold conferences in more than twenty major cities, frequently dealing with city missionary matters; and I know no city in America where there is a finer spirit of cooperation and comity than in Chicago. If the gentleman who inspired your paragraph will name the city I will be glad to investigate.

Second: The paragraph makes it appear that denominations too small to have a city society cannot be included in the Cooperative Council. This is not correct. We have had denominations represented who had no city superintendent. Any denomination in Chicago can have representation in the Cooperative Council.

Third: You say the Chicago Federation includes thirteen different denominations. This is correct. But most of them chiefly count on the stationery of the federation. When the federation budget ran somewhere around \$30,000.00, four denominations were apportioned \$25,000.00 of that amount, as follows: Methodist Episcopal, \$8,000; Presbyterian, \$8,000; Congregational, \$5,000; Baptist, \$4,000. I think these figures are correct.

Now, I am a federationist. Have been a member of the federation almost from its beginning in Chicago; been on its boards and committees and held official position in it. But the federation has depended through all the years for its support and backing almost entirely on the above mentioned denominations. The Disciples are contributing now \$1,000.00 or more, possibly \$2,000.00, and some of the smaller denominations smaller amounts.

Fourth: You say "the denominations of congregational polity could not control their self supporting churches through the Cooperative Council." They are in no different position when they deal with the Church Federation, for when the matter of apportionment of budget came up in the meetings they affirmed they could not make an apportionment but only a request, that the independence of their separate churches was prohibitive of their apportioning. So it does not matter through which organization they function. The congregational independence always asserts itself.

Fifth: You say, "some of the worst cases of friction have

arisen in this way.' I have been identified with the Cooperative Council almost from its beginning and I have not known any serious case of friction. That which most nearly approached a breach was between the Baptists and the Disciples, and the only denominations that have refused to yield to the judgment of the Cooperative Council have been the Baptists and Disciples in one or two instances. The council has worked through all the years with remarkable harmony. I have known of no meeting that has not been under the superintendence of the Spirit of Christ.

Sixth: You say that "the merging of the two organizations has been resisted by many of the city superintendents." I do not know of any city superintendent who has resisted this on his own responsibility, but I know of one of the denominations which has taken definite action against merging its interests in the comity commission, and the chief reason for that action was as follows:

The representatives in the Church Federation are a changing group. We scarcely have time to get acquainted with each other until the group changes. Whereas, in the Cooperative Council one meets the same group of strong laymen and representative ministers with but little change from year to year. These men have been meeting every month through the years studying the problems of the city, often with map before them, so that it would be difficult to find in any city in the land a similar group of men who know their city better. The council is divided into departments of investigation and there are men in those departments who have been working there for more than a decade. So that immediately a situation arises nearly every member of the council is conversant with that section of the city and its needs. This makes intelligent action possible. As the Church Federation is now organized and its representatives selected, the same kind of fully informed action would be impossible. The churches have too many important interests at stake to leave them to the haphazard judgment of men who only occasionally come in contact with these situations.

Seventh: You refer to undue overlapping. The Cooperative Council through the years has been preventing that in Chicago. Perhaps you do not know its method of procedure. Space will not permit me to give its history or the processes by which it reaches its decisions. In congested sections where the locality has been changing through the years, mergers have been perfected to prevent waste of men and means. Sometimes one denomination gives up and sometimes another. In new sections we prevent overlapping by canvassing the territory and ascertaining the denominational preference of the new settlers. Then we vote such denomination into the field as has the largest constituency at that particular time. The old days of overlapping are done in Chicago. The Cooperative Council has prevented that. It has functioned harmoniously in the life of the city. Any denomination can have representation in it. I know no organization in any city in the land that has rendered a finer service for the Kingdom and done more to promote fellowship and good will and prevent wastage in church work.

These brethren have been meeting together through the years. They have come to know and love and trust each other. This kind of continued fellowship is impossible in the federation. Neither can the expert information be utilized there with its changing constituency.

JOHN THOMPSON.

First Methodist Church,  
Chicago.

[The Christian Century based its statement that comity in Chicago was in a sad state of complexity on the fact that the past year both the Chicago Church Federation and the Cooperative Council of City Missions have handled comity cases, and even now there is no sure rule as to which organization provides arbitration machinery in a given case. Both the representatives of the Federation and the Cooperative Council must be elected by their constituent denominational organizations once a year so that in the matter of continuity one organization need not have any advantage over the other. The Cooperative Council has approved new church organizations near Episcopal and Lutheran churches on the ground

that the latter were not represented in the organization. While it has undoubtedly accomplished a great good for the city of Chicago, its scope is not yet as broad as the common protestantism or as the Chicago Church Federation. It is not without significance that church comity in no other great city of America is in such a double-headed condition as in the city of Chicago.—THE EDITORS.]

## Church and Lodge: How Members are Secured

EDITOR THE CHRISTIAN CENTURY:

SIR: Mr. Bradley in commenting on Dr. Douglas' "The Church's Self Respect" omitted a very important point, to my mind the most important. Bradley by his silence and Douglas by affirmation, lead us to believe that the manner of securing members in the church and in the lodge are entirely different. There is a supposition that no one is ever invited to unite with a lodge, indeed it may be that it is contrary to lodge rules to ask a neighbor to enter a secret society. But in practice quite the opposite prevails. Those interested in the growth of the lodge have a most persistent way of asking other men to come in. True, this invitation is apparently "unconcerned," but there is no mistake about its saying, "We would like very much to have you come in with us, and at any time convenient drop around and let me take your application." This has been my own experience, and I have known the same to be done towards others. My judgment is that almost every man in a lodge today has in some kind, telling, manner received an invitation. So far as my observation goes the lodge seeks persistently for new members. Certainly my experience and observation would not lead me to make the distinction made by Mr. Douglas between church and lodge as to the method of securing members.

Waseca, Minn.

ELMER D. GALLAGHER.

## The Long Pastorate Record

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of January 26th attention was called to the fact that Dr. Charles Little had served the First Presbyterian Church of Wabash, Ind., for fifty-one years and that this probably exceeded the record of any American preacher of his generation. Permit me to bring to your attention the pastorate of Dr. G. U. Wenner of Christ Church (Lutheran) of East Nineteenth Street, New York City, who is now beginning his fifty-fifth year. This, in itself, is quite a distinction, but for the lower east side where so many churches have abandoned the field it is marvelous.

This church is not only self-supporting, but has a record for the past year that any church might well be proud of. The annual report says: "Local expenses amounted to \$5,413.66. The contribu-

## Contributors to This Issue

WILLIAM S. MITCHELL, minister of Trinity Methodist Church, Philadelphia.

GUY EMERY SHIPLEY, managing editor The Churchman.

WINFRED RHODES, a Congregational minister.

GEORGE STEWART, JR., associate minister Madison Avenue Presbyterian Church, New York.

tions for benevolent causes amounted to \$5,491.57, more for others than for ourselves."

Dr. Wenner was among the first to advocate weekday religious instruction for children and conducts such a school in his church. He believes that the teaching and training of child life is the most important work of the pastor. The record of his parish proves his point.

When The Christian Century publishes a series of articles on "Some Living Teachers of the Pulpit," as I hope it will, I wish to nominate for your consideration Rev. G. U. Wenner.

Roslyn Heights, N. Y.

AUGUSTIN P. CQRLISS.

## THE SUNDAY SCHOOL

### The Value of Jonah for Us \*

**R**IGHT at the outset let us settle the whale story, for, unfortunately, the average citizen knows more about that whale than about the ethical teaching of the book. Let us, therefore, state it as our solemn conviction that one's eternal salvation has no relation to his acceptance or denial of the whale story. If it helps you to believe it, if it makes you feel that by accepting it you are placing the stamp of your approval upon God's power, if you simply revel in unnatural explanations of all miracles, if the task of differentiation hurts your mental processes, then—all right. But if, on the other hand, having been trained in modern high schools and colleges, you have come to see God's power expressed in scientific ways, if you are pleased to see the orderly, regular, steady progress of the world, if deep and strong ethical conceptions are the foundations of civilization in your estimation, if the great story of Jonah seems to you a parable, written and designed from the very first, not to teach literal history, but to point a needed moral, then believe that if you want to, no matter what anyone says. This is the land of the free and you have the privilege, among other things, of writing your own vital creed and so long as you love, honor and obey Jesus Christ with all your heart, your freedom in all other matters is almost unlimited.

Jonah is the great missionary book of the old testament. A Jew feels the call to go and preach to a foreign people. The first big lesson of the book is that it is dangerous and wrong to try to run away from God's call. I know a man who as a youth heard the call to preach; he hardened his heart against that call, he has made an indifferent success in business and he is wretched. I know another youth who has just responded to God's call to go as a foreign missionary—he is happy. God has a place and a design for every life, not a single cell in our bodies is misplaced and not a single life is thrust haphazard into society. Find your place, do the work God wants you to do and don't try to run away.

The second great lesson is that human beings, plain folks, are precious above everything else. Jonah was peeved when the people were not destroyed. He cared more for his creed than for folks. This still is true. Church folks have their favorite theories of just who is going to hell and they would be peeved if told that their pet theory would not work! A few years ago the crude theory was advanced that unbaptized babies, dying, would be lost—how inexpressibly horrible! Yet I have had mothers come to me insisting that their little babies should have the formula said over them to make them safe for heaven. When the Chinese coolies are about to start on a voyage they shoot off sacred firecrackers to frighten away the devils, so that the voyage may be safe. Frankly, I am not interested in a God who would condemn innocent little babies whose parents failed to have the formula said over them. Many other ideas of salvation are equally crude and superstitious. Christ loved the children. God loves children. The universe is friendly.

\*Lesson for March 5, "Jehovah's Mercy to a Heathen City." Jonah 3:1-10.

Jonah preached, "Yet three days and Nineveh will be destroyed," and then when the people repented and therefore was not destroyed Jonah was angry! What a humanitarian preacher this run-away was!

The third big lesson in this truly remarkable book is that God has mercy. Men have their little, broken systems, their petty, bigoted creeds, their exclusive and divisive fellowships; men may have a Protestantism with a hundred and fifty mutually exclusive sects in America, but God has mercy. God is touched by penitence, God will forgive. He is a great Father and all he wants is the right attitude and the right performance of his children. When your child does wrong and he comes to you and says, "I know I did wrong; I am sorry and I promise to try not to do it again," unless you are a brute you take advantage of that mood to forgive and improve your child. The one thing you want is for your boy to grow up to be a noble citizen or your girl to develop into a gracious woman. Character—Christian character—is what we are after and some glorious day we shall recognize character as the supreme thing and we will have a free and full interchange of church members based upon love of Jesus Christ and a quality of life. Jonah teaches that you cannot run away from God, that life is more than creed, and that the Infinite Father loves and forgives his children. Study Jonah.

JOHN R. EWERS.

### Books by

## Edward Scribner Ames

Associate Professor of Philosophy in the University of Chicago.

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### The Christian Century Press

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Chicago, Ill.



# NEWS OF THE CHRISTIAN WORLD

## A Department of Interdenominational Acquaintance

### **Increases Attendance Ten Times**

Federation did it. In Springfield, Mass., two churches had been competing in a certain neighborhood until finally one succumbed. The other was a small affair with a total attendance at all meetings of 250 people a week. When the two churches were merged into one, and a social program was inaugurated by the enterprising pastor, Rev. James Gordon Gilkey, the weekly attendance at the various meetings of the church rose to 2,500 per week. It has been necessary to erect a new church building, and the old building of the congregation that ceased to be is now turned into a community house. In this house children's lunches are served on school days. The care of the children at the noon hour finally led to the installation of a children's library. Clean motion pictures are shown in the community house and in one three month period lately 11,500 people saw motion pictures at the community house. The boys and girls of the church are organized in a variety of ways. Free music classes have been set up and these have a wide appeal to immigrant children. The electrical club interests the young men. The Christmas club carries thrift down to the children caring for smaller amounts than banks are willing to handle. The young people have a forum each Sunday evening of the month at which speakers interpreting various causes appear, their addresses being followed by discussion. Carefully chaperoned dances are put on in the community house. The mother organization fostering all this good work is South Congregational church.

### **Conservative Presbyterians Hound Their Board**

Heckling the mission board is the favorite amusement of a little coterie of Disciples and it appears that there is a group of Presbyterians who have the same idea of what constitutes recreation. They have kept it up until the foreign board of the Presbyterian denomination issued a doctrinal statement. The latest criticism has been with regard to an alleged failure of the Presbyterian board to provide famine relief in China. The latter criticism has been amply met by the board.

### **Whole Nation Will Think of Religious Education**

The most ambitious project in behalf of religious education ever undertaken is that being projected by the International Sunday School Association for the first week in May. This organization is convinced that there are thirteen million children in America that are not receiving any kind of religious training. It is proposed that these shall be reached. Whole communities will be called together to consider in an unsectarian way the right of the child to a complete education. Booths or tents will distribute literature in the various cities. House-

to-house visitation will bring the facts together for the use of the local leaders. The plans of the committee also call for a parade of Sunday-schools in each city for the purpose of arousing interest in the community. Among the other suggestions are a song festival for the children and an institute for the parents and Sunday-school teachers to acquaint them with some of the latest findings of educational leaders who work in the religious field.

### **Seattle Federation Has a New Leader**

Cooperation in some of the newer cities of the great west has halted because of the individualism of certain preachers of the reactionary type, and this has been the situation in Seattle. Nevertheless, the federation has become a settled fact in the city life, commanding more and more the loyalty of the churches. At a recent meeting of this federation, Henry R. King resigned as president and in his place, Rev. R. F. Thrapp was selected. Mr. Thrapp was an Illinoisan formerly, and spent six years in Los Angeles. He has been an able leader in strong churches during a ministry of thirty years.

### **People's Church Succeeds in College Town**

The Michigan Agricultural College is located at West Lansing, Mich. Some years ago the people of this little city decided that they did not want competing denominational churches. The Congregational church of the town was broadened out in its policy until it became the People's church. The pastors of this church have been recruited from the Methodist, Presbyterian and Congregational denominations. The church maintains a lively interest in rural welfare. A social program is maintained, one feature of which is a reading room.

### **Russian Preacher Will Search for His Family**

The Russian Disciples church of New York has been served during the past year by Rev. S. P. Handzuck. He has had a very successful work during the year speaking to a total of audiences of 10,586 souls. Meanwhile his soul has been troubled over the fact that his family was in Russia, and he was not able to hear from them. He recently secured a leave of absence and will go to Russia in quest of his loved ones.

### **Big Churches the Present Tendency**

The denominational statistics seem clear in one regard. There is a tendency in the American church either to grow to great size or die. Many communions in America have fewer small churches than formerly; most of them have more churches of a thousand members than ever before. The Episcopal church has recently concluded a survey which shows this generalization to hold in their fel-

lowship. They now have 98 churches with more than a thousand members. Of these 98, four are to be found in the city of Washington, ten in Connecticut, nine in Massachusetts, six in Illinois, twelve in Pennsylvania, four in New Jersey and 26 in New York. The income of this church has grown remarkably in recent years. In 1919 the income was \$21,000,000 while last year it was \$35,000,000. This is an average of approximately \$35 a member, though there are often a number of members in a single family.

### **Comments on the Appointment of Hays**

The new venture of Will H. Hays, formerly postmaster general of the United States, is arousing considerable interest in church circles. For the most part the task Mr. Hays has set himself of making the movie business respectable has the approval of religious leaders over the country. Rev. William Melville Curry, D. D., of the Ninth Presbyterian church of Philadelphia, says: "If the moving-picture industry has called this good man to hide behind his moral qualities, it is foredoomed to failure. Let it disinfest itself and clean house. Let it keep its hands off sacred institutions. Let it recall its propagandists and corruptionists from legislatures. Let it cease commercializing sacred things. The moving-picture industry has become obnoxious. As a law-defying organization it takes rank with the late saloon."

### **Armenian Situation Has New Complication**

The French have suddenly evacuated their territory in Armenia and the population of this section, fearing a new uprising on the part of the Turks, have left their homes and become refugees. The Armenians cannot be blamed for this in the light of the probabilities. But the work of Armenian relief is correspondingly increased and the American workers are quite in despair. The railroads of America are hauling grain for famine relief free during the month of February, and Illinois farmers are being asked to load surplus grain on the cars as their donation.

### **Non-Christian Religions in America Not Strong**

The non-Christian cults of America are numerically insignificant. Recently issued statistics of the Federal Council show that the Social Brethren have 905 members. The Society of Ethical Culture which has branches in many large cities totals a membership of only 3,210. The spiritualists are hardly to be classified as a worshipping group, but most of them are outside the churches. They report a total of 105,837 members. The Theosophical society will surprise many with the announcement of 62,180, being a larger body than the Unitarians who, with a decline of 30,860 members during

the past six years, now number only 51,635 members. Eastern Unitarian churches claim to be Christian churches but the western churches in many cases disclaim such classification. The Baháist sect which is building a large temple in a Chicago suburb, has only 2,884 members in the United States. If all its members in all parts of the United States were assembled they could easily get into the Chicago temple and have room for visitors. These figures would indicate that up to the present time no religion which proselytes against Christianity has gotten much foothold in America.

#### Casting Out Devils in China

Rev. Clarence Horner, an Episcopal missionary in China, has written glowing accounts of the miracles being wrought in China by the Episcopal faith healer, James Hickson. The Chinese still believe in demon-possession, and the missionary is casting out devils in various parts of China, with the blessing of this missionary. The report of the missionary is some index of the standards of intelligence prevailing in that section of the world. He says: "It isn't quite orthodox to believe in demons and devils and all of that sort of thing. But lately I have been wondering. The Chinese thoroughly believe in this great host of undesirables and their lives are so shaped that they might live with them with the least possible interference from them. Mr. Hickson had quite a few of these cases of demon-possessed and he exorcised them.

The effect upon the possessed ones was the same as we read of in the New Testament times; some fell upon the ground as if dead while others foamed at the mouth but all went away sane and cured. The case of one of the lepers was the most interesting. The first day he was carried into the church, a thing loathsome and horrible. The second day we met him in the hospital. His body was covered with a new skin and he stretched out his arms and actually danced there in the ward, saying 'Look, this is the first time I have been able to do this for thirty years.' The third day he went away as a witness of what had been done for him."

#### Resent Water Regenerationist Resolution

If the Board of Managers of the United Christian Missionary Society thought their reactionary resolution on the matter of open membership on the mission field would bring peace in the denomination it now realizes the mistake of a visionless pronouncement. The attacks of the water regenerationist group continue while the best friends of the society are grieved and shocked. Rev. Finis Idleman of New York says in the Bulletin of Central Church of Disciples: "To retreat from our understanding with other religious bodies about the allotment of territory on the foreign field is a grievous sin in the face of the vast heathenism as yet unevangelized, but more especially does it seem to us a denial of the prin-

ciple of private interpretation and of the liberty we proclaimed in Christ, to demand of our missionaries both at home and abroad, a subscription to the policy of receiving only the immersed or being recalled. Such a policy denies the liberty which as churches at home we have constantly enjoyed. It is a policy which will mean our defeat if not rescinded."

#### Chicago Russians Returning to Homeland

The Russian Disciples church of Chicago is a devoted band, composed mostly of men, since Russians have not begun to come to this country as families to any considerable extent. Of late a considerable number of these members have been going back to Poland and Russia to find their families. Owing to their devotion, many of them have become lay preachers in their native land and have written back to Rev. John Johnson of Chicago that hundreds of converts have been made. Chicago Russians hold to a mystical conception of Christianity as contrasted with the social interest of some other immigrant groups.

#### Mexicans Are Neglected Immigrant Group

Owing to the late unpleasantness with Mexico, the Mexican immigrant in the United States is not as popular as some others. This is an important racial group, however, as may be seen from the statistics of Texas. In the Lone Star state there are 650,000 people of Mexican blood, many of them already citizens of

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the United States, and most of them still using the Spanish language. A preacher who travels among them a great deal, addressing laboring groups at the noon hour asserts that only two per cent of them have ever seen a Bible. They are not difficult to win when the proper program is used. The Disciples of Texas have just one worker in this vast population. They are being urged by their leaders to extend this work into new sections.

#### Bishop of Alaska Is Touring the United States

It would be difficult to find a more heroic figure in the Protestant Episcopal church than Bishop Peter Trimble Rowe of Alaska. Bishop Rowe is touring America at this time and spoke in Boston on a recent Sunday. Many of his journeys in Alaska must be made with dogs or on snow-shoes. He knows how to build a circle of fire and then lie down in the middle and go to sleep when the thermometer is sixty below zero. Not long since Bishop Rowe and Dr. Grenfell met at the home of a mutual friend for dinner. Through the meal they were silent as two bashful school-boys until the host of Bishop Rowe about his favorite dog started an argument that brought the host the information he wanted about the adventurous lives of these two great apostles to the frozen north.

#### Federation Rebukes the City Newspapers

The two morning newspapers of Chicago have been in a circulation war all winter. Earlier in the winter a thinly veiled lottery plan of drawing numbers was discontinued at the request of the federal government. Recently lucky name contests have been inaugurated which has come to the attention of the Chicago Church Federation. The Federation has given a vote of censure to the practice as tending to increase the gambling spirit in the city. The newspapers are asked to discontinue these circulation methods as being opposed to the welfare of the community.

#### General Convention Still Looking for a Location

The General Convention officials of the Disciples are out at sea in an open boat and nobody throws them a rope. The convention was offered to Denver earlier in the year, but the opposition of a leading pastor of Denver who is disaffected with regard to the organized work of the denomination changed that plan. More recently the pastors of Indianapolis were approached with regard to locating the convention in the Hoosier capital. The matter came up just following the action of the board of managers of the United Christian Missionary Society. The pastors of Indianapolis voted that they did not want the convention in view of the probability that this year would be one of harsh disputation, likely to weaken and shame the churches in any city where it goes, if not to disrupt them with its controversies. Two southern cities are making a bid. Oklahoma City and Hot Springs. There are important reasons why the convention ought to be held somewhere near the center of de-

nominal strength at this time. Meanwhile a rumor is afloat that the officials of the convention will take the big meeting to Chicago, and manage it independently of the local forces in Chicago. As the convention is only six months off now, the choice of a location cannot much longer be deferred. The emergency that has arisen is without precedent.

#### California Church Rejoices in Freedom

The M. E. church of Carmel, Calif., is unique in its freedom and unconventionality. Recently the minister, Rev. Fred Sheldon, prepared a ballot for the use of the congregation which gave them opportunity to vote for the sermon topic they wanted. Many helpful themes have been given to the minister as a result of this experiment. The church is Methodist but it takes pleasure in circulating the great denominational newspapers other than the Methodist, and *The Christian Century* is prominent in the list of papers commended. The sermon themes discussed recently included "What Is Modernism?" "What Is Higher Criticism?" "How Many Comings of Jesus are There?"

#### How One Church Has Survived Social Changes

Many a city church has either moved out of the old neighborhood or has gone the way of all earthly things, when the neighborhood changed. An interesting exception to this rule is Woodland Avenue Presbyterian church of Cleveland. The minister, Rev. Joel B. Hayden, is alive to the finger tips and his church has a director of women's work and a director of religious education. One important feature of the church life is a Thursday night forum. At this forum John R. Voris has been giving recently a series of addresses on Russia. After the lecture he is plied with questions. One night he was taken to a tea house and entertained until midnight. The church is financed by many former members and is free from economic worry to do the work with its immediate neighborhood which is composed of Jews, Slavs and other immigrants.

#### Statistics Against Disciples Conservatism

The argument most used among Disciples against the practice of Christian union in the local churches and against the reception of all Christians on church letter without other test is that this practice has proven a failure in other communions. The Disciples of Christ and the "Christian Denomination" have similar origins, and a hundred years ago a large part of the latter organization united with the followers of Alexander Campbell to form the Disciples of Christ. Conservative Disciples have pointed to the "Christian Denomination" with its 97,084 members to prove that "open membership" fails. However, the Federal Council statistics show that during the past six years the Disciples gains have been only 16,005 for the entire period on a membership of 1,210,023 while

the "Christian Denomination" has gained 21,653. If theological issues are to be settled by the census-taker, it looks as though the smaller communion were about to carry off the laurels.

#### Southern Baptists Show Results

Southern Baptists know what they believe and the very intensity of conviction among them has doubtless contributed something to the results reported for the past year. Of the seventy-five million dollars pledged in their national campaign two years ago, thirty million has been paid in. Of all the national funds of this sort being collected, the southern Baptist fund is reported to be in the best shape. The leaders also report over 250,000 baptisms. Two thousand young men have pledged themselves to study for the Christian ministry.

#### Dr. Inman Lectures at Northwestern University

Dr. Samuel Guy Inman lectured at Northwestern University during February 8-10. In less than three days he gave six lectures and conducted a number of quiz classes for different departments of the University. Mr. Inman has recently returned from a trip through South America where he has been engaged in investigations in behalf of the Committee on Cooperation in Latin America of which he is secretary. He reports almost complete alienation of the intellectual classes in the southern republics from the dominant church, and a conviction that religion is the enemy of progress. In some cities, however, the evangelical churches are winning a large success. He told of a church in Rio de Janeiro which has 1,500 members, and which carries on fifteen outlying Sunday schools. Many statesmen of Latin America are reported to be favorable to evangelical work, particularly the Obregon government in Mexico.

#### Archbishop Not Discouraged

The Archbishop of Canterbury is not discouraged over the reception given to the Lambeth Appeal of the Episcopal bishops. He says in this connection: "I deliberately think that the rapid progress which some critics appear to have expected would have been harmful, perhaps fatal, to the realization of our hopes. This is a field in which there are no short cuts. Bit by bit the way must be won, won with prayer, deliberation and abundant counsel. Read the literature which has already appeared on either side. We shall have fuller records of it all ere long."

#### Tithing Extended in Methodist Circles

The practice of giving one-tenth of one's income to religious work has extended widely in evangelical circles in recent years. The Methodist Episcopal church reports that 300,000 tithers are to be found in that communion. Rev. Luther E. Lovejoy is secretary of the stewardship division of the Committee on Conservation and Advance. He has issued a call for a universal tithing week



during Holy Week this year. It is believed that there will be a very wide response. Farmer women have written in that they will tithe the egg money, and the head of a great system of chain stores has promised to tithe his income that week as well.

#### Waldensians in Italy Come Into Political Prominence

From being a persecuted sect, the Waldensians of Italy have advanced in their status until they now furnish political leaders and office-holders. The mayor of Venice is a Waldensian. The city of Florence has chosen a Waldensian for vice mayor, and members of the sect are to be found high in favor in Rome. The Waldensian organization is now taking a more vigorous attitude with regard to the evangelization of Italy, and some American communions are doing their work in Italy through the Waldensian organization. Large areas of the population are rationalists, and it is among these people without a religion that the Waldensian missionaries do their largest work.

#### Address on Abraham Lincoln Is Broadcasted

Another Chicago minister has extended his parish by installing a radio outfit. Rev. Josiah Sibley, pastor of Second

Presbyterian Church, broadcasted an address on "The Price Lincoln Paid" on the birthday of the great emancipator. The amateur stations in and around Chicago have increased so rapidly this winter that certain parts are hardly to be obtained any more, the demand outrunning the supply. Hence no one is able to say how large an audience Mr. Sibley had. On account of Lincoln's birthday falling on Sunday, an unusual number of ministers preached on the life of Lincoln on Feb. 12. It has been common

for ministers this year to discuss the religion of Abraham Lincoln. Those who hold that there are no Christians outside the visible church would not speak of Lincoln as a Christian, but it is noticeable



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#### **Educational Leaders Exhort the Churches**

The Council of Church Boards of Education in annual session at Chicago, January 9-10, 1922, sent the following communication to the protestant churches of America:

"The cause of Christian Education is fundamental to the maintenance and extension of the work of the Christian Church at home and abroad.

"When the man's got—all's got. Trained leaders are essential to the realization of the Christian program. Christian education is concerned with the training of the leaders and of all who cooperate in the work of the Kingdom. The success of home and foreign missions and of all other enterprises of the church admittedly depends upon the success of Christian education. While these truths are generally admitted by leaders of all the churches they have not yet come to the consciousness of the entire membership as is evidenced by the fact that, while gifts for education in general have been greatly multiplied, the increase in the gifts of the Church for education under the auspices of the Church has not kept pace with its increase of gifts for other philanthropic and benevolent enterprises. In view of the situation thus briefly outlined, the Council of Church Boards of Education urges the leaders of the churches so to increase the budgets allotted to educational interests as to enable them to meet their increasing opportunities and requirements. It also earnestly calls upon the members of all the churches to give themselves in prayer and devoted activity to a nation-wide effort for the purpose of endowing and supporting their educational institutions and agencies, to the end that a sufficient number of trained leaders may be provided for the building of the Kingdom of God."

#### **Second Largest Religious Training School**

In spite of the opposition of certain "Fundamentalists" of Minneapolis who asserted that heretical doctrines were taught, the Religious Training School in that city has already reached larger proportions than any other similar school in America save one. The school is held in Hennepin Avenue Methodist Church and Rev. L. L. Dunnington is dean. Courses with a modern outlook are being given by Rev. W. E. Woodbury, Dr. James Wallace, Dr. W. P. Lemon and others. It will be the goal next year to strike for a student body of six hundred.

#### **Growth of the Christian Union Idea**

While the managers of the Disciples Missionary Society were compelling their missionaries to close the doors of their Chinese churches against Presbyterians and Methodists who moved into Disciples territory with no church organization at hand, in the home field the local churches are taking matters into their

own hands. East End Church of Pittsburgh has recently changed the terms of membership so as to make rebaptism unnecessary. The action has been taken after several years of discussion. There were just three dissenting votes in the congregation that considered the matter. Rev. Finis Idleman of Central Church, New York City, recently announced that any church employing him must take account of his views in favor of receiving unimmersed Christians. His elders approved his position, and the unimmersed are now being received.

#### **German Missionaries Back in Fellowship**

War hatreds still interfere with religious work in various ways, but one barrier was broken down at the recent meeting of the missionary leaders of America at Atlantic City. Henceforth German societies will participate on an equal basis with all others. An international committee has been formed which will furnish the statesmanship and the comity plans for most of the religious communions of the world, the Roman Catholic remaining aloof, of course. The missionary work of the world costs at the present time \$55,000,000 per year of which \$40,000,000 is contributed by the United States.

#### **Baptists Now Lead Methodists in Numbers**

According to the Federal Council of Churches, the Baptists now lead the Methodists in point of numbers in the United States. This is the first time that the Baptists have been able to report such a condition since the early days of American history. The various Baptist sects number 7,835,250, while the Methodists' figures are 7,797,991. The Lutheran bodies are third with 2,466,645 members and the Presbyterian group comes fourth with 2,384,683 members. The total church membership of the country made an exceptionally large gain last year, the growth totaling a million members. In the past six years the churches of the country have made a membership growth of 4,070,345, which ought to silence for a while the paragraphers in radical journals who are shouting continually that the American churches are dying. There are 233,104 churches and 200,090 ministers. The Federal Council statistician asserts that the increase in the number of ministers has been approximately fifty per cent greater than has been the increase of the churches. These figures bear eloquent testimony to the virility of the American churches, and indicate that they must be reckoned among the constructive forces that mould the life of the people.

#### **Sunday School Leader Goes to Near East**

W. C. Pearce, the veteran Sunday school leader of Chicago, now the associate general secretary of the World's Sunday School Association, recently returned from a trip to central Europe. This trip was so fruitful to the evangelical cause that he will leave before the month is out on a trip to the near East on the same good errand. He will visit

Italy, Spain, Turkey, Greece, Palestine, Persia, Australia, New Zealand, the Philippines, India, Burma, China, Korea, and Japan. The missionary cause has advanced far enough in Asia that much may be done in the way of enlisting native forces in carrying on Sunday school work.

#### **British Pastor Will Have Wide Itinerary in America**


Dr. Frederick W. Norwood, pastor of the City Temple, London, will have a wide itinerary in America. The World Alliance for International Friendship through the Churches has been assisting in booking him up for many important engagements. Dr. Norwood will speak at the Congregational conference of New York in May. In June he has engagements at First Congregational church of Washington, Central Methodist church of Detroit, and in July at Albion College. Dr. Norwood is an Australian who served in the world war, and who went to the City Temple as successor to Dr. Joseph Fort Newton. He has been preaching since he was seventeen years of age.

#### **Home Missions Has Its Heroic Side**

The home missionary sometimes faces privations, labors and inconveniences quite comparable to those of the foreign missionary. Rev. A. McEathron is a Disciples missionary in northern Wisconsin. During the month of January he was traveling continually, visiting school-houses and preaching nearly every evening in the month in spite of blizzards and temperatures which sometimes reached 40 below zero. During these travels he was frost-bitten; he fell through the ice on a stream once, and he was twice detained away from home by blizzards. Part of the labor of the month was cutting logs for a church building.

#### **Church Publicity Movement Still Alive**

Church publicity methods are still the object of study on the part of alert ministers all over the country. Not only large and wealthy churches but often the young and struggling churches adopt some kind of publicity program. Even in small towns, the enterprises and aims of the churches are often unknown. Rev. H. C. Shimer, pastor of a Presbyterian church in a town of a thousand people in West Virginia, recently attacked the problem in the new way. With no funds for publicity, he made placards with his own hands each week which neatly set forth the enterprises of the church. His audiences have increased to four or five times their original size which would seem to indicate that he really had something worth advertising.



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□ □

DR. McCOWN argues that we cannot continue to maintain a doctrine (as men do the buttons on their coat sleeves) because it was once useful. But he characterizes as dangerous presumption the confession of complete indifference to the Second Advent made by so many clergymen and laymen.

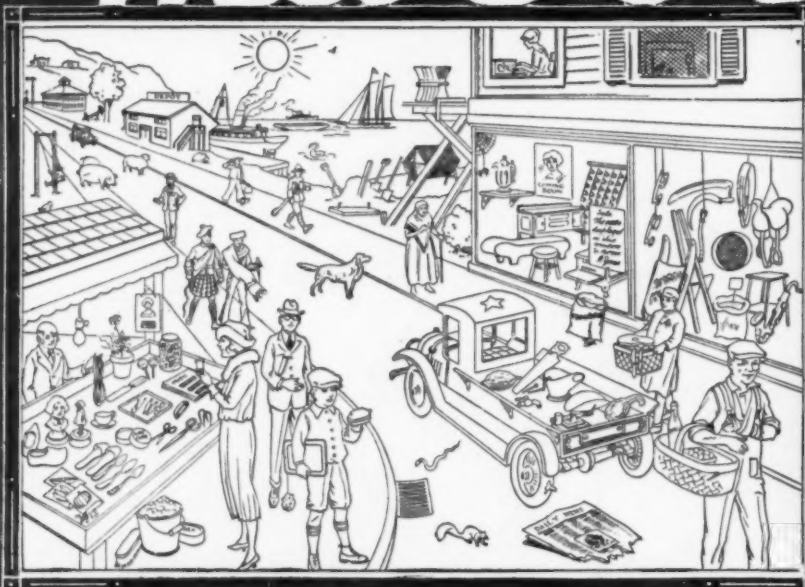
His deep respect for Scripture compelled him to believe that the Second Advent could never have played so important a role in the early church, and in the thought of Paul and Jesus, except for the presence of values that should be an indispensable part of Christian thinking and feeling in every age.

Not as a controversialist out for a partisan victory in the feud between pre- and post-millennialists, but as a reporter, he here sets down the rich discoveries that have rewarded his search for this overlooked treasure.

Price of book, \$2.00.

**The Christian Century Press**  
508 South Dearborn St., Chicago

# Win \$5000



## Bank-Guarantee

### State Bank of Philadelphia PHILADELPHIA, PA.

B. J. REEFER:

This will acknowledge your deposit of \$50,000 with this bank which we will hold as a guarantee that the prizes awarded by the judges to the winners of your puzzle contest will be paid.

It is understood that the Cashier of this bank will serve as one of the judges of this puzzle contest as a guarantee that B. J. Reeper will award these prizes.

Yours very truly,

B. C. KRAUSKOPF  
President

*How many objects  
in this picture  
Begin with "S"?*

**Big Picture FREE on Request**

## Open to Everybody

Send us a list of all objects beginning with "S" (saw, spoon, etc.) you can find on this picture. Largest and nearest correct list wins 1st Prize. 104 other cash prizes.

## Costs Nothing to Try!

While this contest is for the purpose of introducing Reefer's Yeast Tablets, you do not have to purchase any to win a prize. Even if you do not order a single package of Reefer's Yeast Tablets, if you are awarded First Prize, you win \$50.00.

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If you order one \$1.00 package of Reefer's Yeast Tablets, you can win \$750 as First Prize. If you order two \$1.00 packages of Reefer's Yeast Tablets, the First Prize brings you \$1500. If you order five \$1.00 packages, and your list is awarded First Prize, you win \$5,000.00. 104 other generous prizes. See the prize list. Of course you will want to qualify for the biggest prizes.



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Dept. A7902, 9th and Spruce Sts., Philadelphia, Pa.

## 105 Prizes

Winning answers will receive prizes as follows:

	If one \$1.00 pkgs. Reefer's Yeast Tablets are ordered	If one \$1.00 pkgs. Reefer's Yeast Tablets are ordered	If two \$1.00 pkgs. Reefer's Yeast Tablets are ordered	If five \$1.00 pkgs. Reefer's Yeast Tablets are ordered
1st prize	\$50	\$750	\$1500	\$5000
2nd prize	35	375	750	2500
3rd prize	25	200	400	1250
4th prize	25	125	250	600
5th prize	25	75	150	400
6th to 55th prizes each	2	4	8	25
56th to 105th prizes each	1	2	4	10

## OBSERVE THESE RULES:

1. The contest is open to every man, woman, girl or boy living in America, except employees or relatives of employees of E. J. Reefer, 9th and Spruce Sts. There is no entrance fee of any kind.

2. You must use only one side of paper. You must number your list of objects in regular order—1, 2, 3, etc. Your full name and address must be written on each page in the upper right hand corner. Use a separate sheet for anything you may wish to write outside of your list of names and your name and address.

3. English words only will be accepted as they appear in the English dictionary. Obsolete words will not be counted. Both the singular and the plural of a word will not count; either one of them may be used.

4. Compounds or words which are made up of two or more complete English words cannot be used.

5. The same spelling of a word will be counted only once even though it is used for different articles or objects, or parts of them. Each article or object can be given only under one name.

6. Two or more people may co-operate in answering the puzzle. However, only one prize will be given to any one household. No prize will be awarded to more than one of any combination outside of the family where a number-two or more—have worked together.

7. If a contestant sends more than one list under the same name, an assumed name, or a pre-married name then all lists of such contestant will be disqualified. If more than one list is sent by any group or by any members of the same group who have co-operated in the preparation of such lists, then all lists of such contestants will be disqualified.

8. All answers must be received through the mail by E. J. Reefer, 9th and Spruce Streets, Philadelphia, Pa., and must be post-marked by Post Office closing time, April 10th, 1922.

9. The first prize will be awarded for the answer containing the largest and most nearly correct list of the names of visible objects and articles beginning with the letter "S" shown in the picture. No other consideration, such as neatness, style or handwriting, will have any bearing in making the decision.

10. The full amount of any of the prizes will be awarded to each contestant in the event of ties.

11. The decision will be made by three judges entirely independent of and having no connection with E. J. Reefer. They will judge the answers submitted and award the prizes at the end of the contest. Participation in the contest carries with it the acceptance of the decision of the judges as final and conclusive.

12. All answers will receive full consideration whether or not "Reefer's Yeast Tablets" is purchased. At the close of the contest, when all lists have been graded, the names of the prize winners will be announced and the list of words will be sent upon request to any participant who sends us a stamped, addressed envelope.

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